Africa - 1915
Current

AFRICAN COLONIAL DREAM IS SMASHED MANY VICTIMS DIE

MAD EXPEDITION, LED BY CHIEF SAM, WHICH NEW YORK NEWS TRIED TO STOP, COMES TO SAD END

Liberia's Crew, Stricken with Fever, Recovered and Brought Back from Liverpool on Ship Which Narrowly Escaped Destruction by German Submarine

With the arrival here last Tuesday night on the steamer Norseman from Liverpool of eighteen distressed Americans, forming what was left of the crew of the British steamer Liberia, a dramatic chapter was written into a colonization scheme, headed by Alfred Charles Sam, said to be chief of an African tribe to transport colored people from the United States to the west coast of Africa.

The capture by the British authorities of the colonization ship and the subsequent chasing of the crew by a German submarine were among the adventures of the Liberia's sailors.

The project, as described by Sam, was to enable colored people to go to West Africa, form a colony and live in comparative luxury. Before the Liberia sailed on its first trip Sam widely announced his plans, chiefly in the New England States.

At Boston and Portland, Me., he delivered lectures urging colored people to join the expedition. At Portland last March the Federal authorities investigated the plan and were told by Sam that he had already 200 colored people ready to sail.

The Liberia, financed, it was said, by colored people, left Portland in May, and after stopping at Norfolk, Va., proceeded to Galveston, Tex., where it was reported to have taken on forty colored people and started on its voyage to the western coast of Africa.

At Anamabu, on the African coast the Liberia was seized by British authorities, as the owner was a British subject. While there the crew were stricken by fever and were removed to a hospital. After their recovery they were discharged. Many members of the expedition have died.

They then went to Liverpool, thence they were started for home as consular passengers. The Norsman, on which they were homeward bound, was chased by a submarine Sept. 26. The steamship escaped by steering in a zig-zag course.

Why I Remained in England.

And What I am Doing.

[By SOL T. PLAATJE.]

I feel constrained to reply to a statement I saw in the papers attributed to Mr. T. . Mapikela, my colleague on the recent deputation. It is to the effect that I was offered a pro-rata share out of a sum of £200, and that I refused it. If he is correctly reported then this is a most extravagant exaggeration.

When the war broke out, and the deputation was all but stranded, the Wesleyans generously offered to help away the two Wesleyan delegates (Messrs Mapikela and Msane); the Congregationalists did the same in regard to their pastor, Dr. Rubusana. I was told that the Aborigines Protection Society would *lend me £26*. At the appointed time we proceeded to an Office, where I was told the loan was going to be executed. After arrival there, Dr. Rubusana introduced me to a gentleman who said to me: "We are going to advance this money on condition that you sign an undertaking to be out of England on or before September 30th, 1914; Secondly, that in the meantime you are not going to speak to any Society or any African friends; Thirdly—Fourthly—Fifthly - - - and so on; making a string of extraordinary restrictions and humiliating conditions.

I promptly told the gentleman that I was not prepared to subscribe to such restrictions. He said: "I am sorry, for those are the only conditions under which we could advance this money."

The matter would have ended there, but Mr. Mapikela pressed me two days later, to return and urge a modification of the above conditions. He was present when the gentleman recited them; the name of the gentleman is Mr. Frank Lenwood M.A., of 17 New Bridge Street, E.C.

On the suggestion of Mr. Mapikela I went to see Mr. Harris, the Secretary of the Aborigines Society which, I was told, was advancing the money. Mr. Harris said this was quite correct, but as Mr. Lenwood had been appointed treasurer they could not intefere with any conditions laid down by him. This practically decided the matter; for if, on appointing me to the delegation, the Congress had informed me that I would be expected to borrow money under gagging conditions, I would certainly have told Congress that they were selecting the wrong man.

This is all I know about any financial matter; and if, as Mr. Mapikela says, there was a sum of £200 about, then Messrs Mapikela and Co., must have gobbled it all by themselves and carefully concealed the fact to me. In fact when I saw them off, at St. Pancras, he personally told me that, soon after their arrival, they would urge Congress to send me relief.

There was another "falsetto" note which those colleagues of mine struck as soon as they trod on African soil. They are reported to have told the people that they know I could get no English audiences to listen to me. Perhaps you will be surprised to hear that I have carried the message of the native difficulties to 59 English meetings. I have invitations from over one hundred towns, but have not the means to reach many of them. Some of our young men have since come over from South Africa to enlist. They have accompanied me to some of the meetings, when they could; and Englishmen and women seeing them, on the platform, clad in the Khaki uniform of the Islington Battalion cheered them as a concrete evidence of the loyalty of the South African races, whose cause I am pleading. All this testimony, it was presumably suggested that I should suppress for the sake of a loan of £26.

[It is to be sincerely regretted if the allegations herein set forth be true.—Ed]

Swaziland.

Selection of the New Prince Regent.

Abantwa II. Bathe

Malunge's Mantle falls upon Lomvazi, youngest son of Mbandeni, in the house of Nabotsibeni.

12-16-15

BRIEF BIOGRAPHY.

[Born at em-Bekelweni (?) some 4 or 5 years after Malunge, who at death was between 35 and 36 years of age. Belongs to the Halaza regiment. Short, stout and heavy of stature Light of complexion. Much reserved. Subtle,—searching—deep—and for this reason not easily explored as to character, except by those who have won his confidence. Subtle and sound in argument Not easily dissuaded from his convictions, Immovable when he has once made up his mind. Constant towards them on whom he has bestowed his friendshship. Severe on those who violate or insult his trust. Described as stiff, haughty, arrogant, and treacherous, by those who are opposed to him. Blinks one eye when in the height of rage, which trait he inherits from Mswazi his grandfather. Is the darling of his mother. Seemingly averse towards, and loth to surrender to European ideas and civilization. Clings most tenaciously to Bantu habits and customs: and in this is the very reverse of Malunge, Reckless, possibly inspired by fear, as to the office whereto he has been called—at first declined this responsibility and fled therefrom as an untamed steer flies from the yoke. Was pursued and brought back and persuaded to assume same. Is now "yoked"—though not officially so declared—to be "broken in." Is the butt of criticism of all classes of his people who despair of expecting great things of him. Herein lies the hope that—being at first depreciated—he will rise superior to the pessimistic views of his critics.]

III.—YOUR RELATIONS TOWARDS YOUR OWN PEOPLE.

IN this regard we would urge you to follow the example of SOLOMON. We need not here repeat what that King did, when he ascended the throne of his fathers. The extract (i) quoted at the head of last article is free to you. Read it, and conquer! It will teach and stimulate you—if you be so inclined—to strive after the highest and noblest duty whereto one in the kingly office can ever attain. Should you fail, MGCUMUKA, you must sink, and blame yourself for the sinking! With all your subordinates, especially those with whom you are destined to bear the yoke and burden of your Country, strive to walk and work in perfect harmony and peace!—Brush aside all ill-feeling in order to bring your labours to a successful issue! Strive to be a blessing, and a guiding star to your ill-fated and benighted race! And above all never forget that—*greatest* as you are amongst your people—you are indeed the *least* among them; and that seated—as it were—upon the throne of your fathers,—you are indeed the *servant* of your race.

1.

"By fleeting fickle pleasures lur'd
And drugg'd, the grim realities
Of life dost thou forsake, and scorn,
And trample under foot and squeeze
From out thy nature, so that thou
Mightst both thy body and thy soul
To Emptiness resign—to drift
Thro' Time like one without control
To waste thy time in vain pursuits,
Like children playing in the sand;—
And when the harvest comes, be found
With bubbles bursting from thy hand.

2.

Scarce didst thou know, fair Child, in days
Gone by, when thou didst play the fool
With Opportunity and Time, that thou
Wert singled out to grace the stool
Of Kings! The blessings thou didst thrust
Aside in thy contempt for school,
Have slipp'd from thee! Arise!—Regain
Forthwith what thou hast lost! A tool
Be not in the hands of others, such

As flatt'rers, and their subtle kind !
Beware of sycophants, who'll strip
Thee nude, if thou be weak of mind !

3.

Strive hard LOMVAZI, strive thou hard,
That thou be never taken late,
When duty summons thee ! Let not
Thy tongue in subterfuge inflate
Itself, to plead excuse that thou
By wife, or sweetheart, or by meat,
Or drink, or pleasure, or by sleep
Hadst been detained ? In such retreat
Thou art a shirker ! He who shirks
E'en in the very least of things,
Betrays the coward, and unfits
Himself to play the part of Kings !

4

Recall, O Child, thy vain attempts
To drink at the Pierian Spring !
Despair not ! Strive to mend—and learn
The lessons that such failures bring !
'Tis not too late ! The bloom of youth
Is still upon thee ! Strive again—
Again—and yet again to win,
The Virgin, "Knowledge," who did
[pain
And mock thee in the days of yore !
To lethargy no longer cling !—
Arise—and strive to gird thyself
With armour that befits a King !

5

Be wise in time, MGCUMUKA, lest
Thou wake to find thyself too late
To steer thee clear from yonder path
That leads to death precipitate !
Thou playest with a torturer,
Whose subtle power to decoy
Smites down her suitors one by one,
Since her intent is to destroy.
Deceiver merciless is she
T'ward them whom she'th allur'd and
[caught !
The mightiest human elephant
Reduceth she in time to naught !

6

With heart and soul resist—reject
This "Devil in solution !" Spare
Thyself the tortures of despair
By shunning this Destroyer's snare,
So subtly spread—so charg'd with charm
To cuptivate—so difficult
To rid. When she hath once embrac'd
Her lover, plain is the result
That both are wedded unto death.
Few—few be they in ev'ry land
Who're gifted with sufficient pow'r
Her fascinations to withstand.

7

Renounce forthwith this Alien Witch,
Which proves destruction in weak
[hands !
Woo that which from antiquity
The Bantu national darling stands—
Which—whatsoe'er this heartless world
From time to time may either think—
Or say—or do—to blot her out
Is food—and medicine—and drink ! —
Cleave thou to that which harmeth not!—
Renounce forthwith yon alien curse,
Which smiteth down—and subtly slays—
And draineth dry the fattest purse!—

8

Renounce her worship while there's time
And spare her stabbings at thy heart—
Her painful gnawings at thy lungs,
From whence the clotted blood will
[start
To find an exit at thy throat !
For soon thereafter will succeed
A fulness in thy bowels, link'd
With strong unwillingness to feed.
Then, ere thou gallop into death.
Thy frame so hideously will swell,
That, tho' thou wail thy wretched plight,
The cause thereof tho'lt scarcely tell.

9

Then when all thine attempts have fail'd
To diagnose thy fell disease,
The wizards wilt thou next consult,
To learn of them Fate's stern decrees;
But such as be impostors, will
Asseverate that thou hadst been
Bewitch'd—and they will "smell out" one
Whose heart t'ward thee is white and
[clean.
Then will persuasions devilish
Invade—possess thee—and control ;
And in the place of Love, will Hate
And Rancour rankle in thy soul.

10

In going out and coming in,
See that thou give thy foes no room
To spue their malice 'gainst thy head,
Or plot to bring about thy doom.
Explore, O child, to understand
And rule aright thy stiff-neck'd race.
So shalt thou such ill-fame, as men
Have heap'd upon thy name, efface,
Tho' in thy toilsome, thankless task
Thou often falter—often swerve—
Let it be said of thee that thou
Hast striv'n both Truth and Right to
[serve.

11

If these thine armour constitute,
Both Wrong and Falsehood thou'lt
[o'erride,
And all their plottings trample down,
Since God himself is on thy side.
Stand firm, Mgcumuka, stand thou firm !
Let not thy trust in Him decline ;
For power such as thou dost wield
Intoxicateth more than wine !—
Intoxication maddens !—Next
It sets thee spinning like a toy !—
When it thy cup with folly fills,
It rises vengeful to destroy.

IV.—YOUR DUTY TO MALUNGE.

The testament that MALUNGE on his death-bed entrusted to you for execution, we beg to emphasize upon you, ere we conclude :—

"MALUNGE'S WILL."

[From R. Grendon's "Tragedy of Malunge"]. Inserted without explanatory notes.

1

"The time is brief ! —The time is brief!—
Dictate thy testament to-day !—
Ere midnight thou shalt lie within
My hands a heap of lifeless clay ! "
Thus whisper'd Death, impatient—stern—
To him alone, whom he would take.
Obedient to this dread decree,
Malunge rous'd himself and spake.
Bear witness, ye attendants five !—
Damn him who'll dare the Truth to
[hide !
Bear witness that Malunge charg'd
Lomvazi thus—before he died !—

2

"Disease hath overmaster'd me—
My heart no longer is concern'd
With Earth's material fleeting things—
My face t'ward other Worlds is turn'd.
I've hither summon'd thee this day
That I might see thee face to face ;
And this my last communion hold
With thee within the little space
Allotted me. Pay heed !—Pay heed !—
Pay goodly heed to these my last
Commands !—When executing them
Stand fast, Lomvazi,—*stand thou*
[*fast* !

3

The substance that I've left behind,
I yield entirely to thee—
To be apportion'd equally
Amongst mine orphan progeny !—
Select no fav'rites' to bestow
On them the greater portions !—Let
Them *all be equal* in thy sight !—
Thus will they see no cause to fret—
Or envy—or despise—or hate—
Or slay each other for the sake
Of worldly goods. And in their hearts
A purer love some day will wake.

4

A purer love in them some day
Will wake, to knit their hearts in one,
That they will honour and respect
What thou in their behalf hast done !—
A purer love some day in them
Will wake, to teach them, when they
[meet
To quit themselves like men, whose
[thoughts
And words, and deeds are pure and
[sweet !—
A purer love in them will wake
Some day, to urge them on to think
No evil of each other—fear
No foe, when they do eat or drink !—

5

Select no fav'rites ! Let them all,
Be equal—female with the male !—
For I protest against *that law,*
That sets the daughter up for sale,
And magnifies—exalts and show'rs
The father's substance on the son ;—
Against *that law* do I rebel,
For I'll have none of it—yea none !—
When these commands have been discharg'd,
Proceed thou to select mine heir !—
In all thou doest pray let this
Selection be impartial—fair !—

6

When thou'st selected and announc'd
The heir, admonish him in face
Of all my household, to confine
Himself to his appointed place !
No right shall he possess—no right
Shall he upon himself impose—
To play the bully—or the cheat—
The thief—the lord—or judge—o'er
[those
Beyond his own domain ! If he
Will do these things, he will increase
My joy—relieve mine anxious soul—
And send me hence away in peace !

7

One more command, ere I have done
With yearnings that myself concern!—
Rear not my children as brute beasts !—
Pave thou the way, that they might
[learn!—
Let them not grow as we have grown!—
Present them all facilities,
That they might grasp the Lamb of Light
Wherewith to shed vile tendencies !
—Pray, educate them—*educate*
Them all—my daughters and my sons!—
And with a father's love and care
Protect, and guide those little ones!—'

8

Thus spake Malunge. Then he paus'd—
Unable further to proceed.
His breath was stiff'd. Heavily
And wearily he panted—like a steed—
With galloping thro' mighty space
And time—his flanks all wet with foam
The time allotted unto him
Had not yet laps'd, and he could roam
Awhile upon the dreaded brink
Of the Unknown. Far-fetch'd, there
[came
A little strength wherewith to drink
A breath, and ease his feeble frame.

9

Then, as his mantle fell upon
LOMVAZI, —e'en as once before,
Elijah's fell upon Elisha—cried
The struggling Spirit, as it tore
With pain its covering of clay,
And shook yon iron bungalow
With voice, that rose by rapid steps
To emphasis, and aim'd this blow:—
"Be a man!—Be a man!!—Be a man!!!—
[Protect
The Child!—Watch o'er the Land!—
[Fare well !"—
He stabb'd LOMVAZI, that in soul
He stagger'd,—and in stagg'ring fell!—

10.

His corpulent exterior stood
So stern—so rigidly erect—
That e'en yon Norfolk pine,—that decks
Yon slope, which Shepstone did select
For his retreat on Mdimba's breast—
Ne'er straighter stood. His shaggy
[hair
Entangl'd so upon his head,
Made him repulsive, who is fair.—
His savage,—subtle—searching eyes
Within their sockets scarcely roll.—
Beside himself and God, who knows
The torture tearing at his soul?—

The Negro's Complaint.

BY WILLIAM COWPER 1731-1800

1

Forced from home and all its pleasures,
Afric's coast I left forlorn ;
To increase a stranger's treasures,
O'er the raging billows born.
Men from England bought and sold me,
Paid my price in paltry gold ;
But, slave though they have enroll'd me
Minds are never to be sold.

2

Still in thought as free as ever,
What are England's rights ? I ask,
Me from my delights to sever,
Me to torture, me to task ?
Fleecy locks and black complexion
Cannot forfeit nature's claim ;
Skins may differ, but affection
Dwells in white and black the same.

3

Why did all-creating nature
Make the plant for which we toil ?
Sighs must fan it, tears must water,
Sweat of ours must dress the soil.
Think, ye masters iron-hearted,
Lolling at you jovial boards,
Think how many blacks have smarted
For the sweets your cane affords.

4

Is there, as ye sometimes tell us,
Is there One who reigns on high ?
Has he bid you buy and sell us,
Speaking from his throne, the sky ?
Ask Him, if your knotted scourges,
Matches, blood-extorting screws,
Are the means that duty urges
Agents of His will to use?

5

Hark ! He answers—wild tornadoes,
Strewing yonder sea with wrecks ;
Wasting towns, plantations, meadows,
Are the voice with which He speaks.
He foreseeing what vexations
Afric's sons should undergo ;
Fixed their tyrants' habitations,
Where His whirlwinds answer No.

6

By our blood in Afric wasted,
Ere our necks received the chain ;
By the miseries that we tasted,
Crossing in your barks the main ;
By our sufferings, since ye brought us
To the man-degrading mart ;
All sustained by patience taught us
Only by a broken heart ;

7

Deem our nation brutes no longer,
Till some reason ye shall find
Worthier of regard, and stronger
Than the colour of our kind.
Slaves of gold, whose sordid dealings
Tarnish all your boasted powers,
Prove that you have human feelings,
Ere you proudly question ours.

BACK TO AFRICA PROJECT FAILS

"Chief" Sam and Party, Who Sailed to Spy Out Land, Said to Have Scattered.

The steamship Liberia, chartered by "Chief" Sam and the Akim Trading Co., which left Galveston last year as forerunner of a "back to Africa" movement, is reported as having been picked up by an English cruiser and taken into Dakar, on the West African coast.

This news was brought here by Bishop Isaiah B. Scott, negro bishop for Africa of the Methodist Episcopal Church, who was a passenger on board the Buenos Ayres from Spanish ports. "Chief" Sam and his twelve disciples are now scattered in African coast cities, the bishop said.

The Liberia arrived off Africa just after the war began, and fell under the suspicion of an English cruiser, which took her into Dakar and held her there for some time while her mission was being investigated.

"The movement to take American negroes back to Africa is a failure," said Bishop Scott.

Africa - 1915

Current

Setback For Church Union in Kikuyu Decision, Say American Church Men

adverse 7-11-15

BY THE RELIGIOUS RAMBLER

American church leaders are inclined to be pessimistic over the adverse decision of the supreme official of the Church of England the Archbishop of Canterbury, in the famous "Kikupu case," which stirred Christendom more than a year ago. "The congregationalist" says that the effect "will be to confirm the opinion of many of us that the cause of corporate reunion for the whole Catholic Church of our Lord, or even for that church outside of the Greek and Roman Communions, is for the present hopeless."

The famous "Kikupu," arose, more than a year ago, in Nganda, East Africa, when two Anglican bishops united with Scotch Presbyterians and other non-Anglicans in a joint meeting in the Scotch church, to consider concerted action to stem the Moslem advance. The meetings closed with a union communion service. Whereupon the "high church" bishop of Zanzibar filed rather bitter charges against his two fellow prelates for having "recognized" the other churches. The case went up to the Archbishop of Canterbury, and a board of consultant bishops, for decision.

Not a Precedent.

The answer was recently given to the religious press. It rather condones the act as "an emergency," but warning is given that it must not be taken as a precedent. While non-Episcopalians may, on occasion, be permitted to partake of the communion in Anglican churches, under no circumstances may Anglicans accept the sacrament at the hand of non-Episcopal ministers.

Concerning addresses by non-Episcopalians in Anglican churches and by Episcopalians in churches of other denominations, the Archbishop says that no fundamental principle seems to be involved, the matter being one for diocesan administration.

The deliverance of the Archbishop will be a severe setback to the cause of union, especially on the mission field.

Nevertheless, the men, mostly Episcopalians, who are behind the movement for a world conference on faith and order, have called a church unity conference, to be held in Garden City, Long Island, for three days beginning January 5. Most Protestant bodies are expected to be represented officially, and the Greek and Roman Catholic churches unofficially.

Unity Move in Bulgaria.

While formal projects for organic church unions are, in the main, receiving serious set-backs, the spirit of unity moves on. A notable expression of it came from Sophia, Bulgaria, recently. At the American Board Mission Meeting, a large number of Bulgarians were present; and an official delegation of them unexpectedly presented a two fold proposition to the foreign missions.

One was that the work of the two foreign mission societies laboring in Bulgaria, the Congregational and the Methodist boards, should be amalgated; or else one organization should withdraw. In reporting it, "The Orient" says this action was a complete surprise to the mission, and originated entirely with the Bulgarians."

Without a single dissenting voice, the Americans present, both Methodists and Congregationalists, decided to ask the boards to comply with this request, so that the Evangelical church may present a united front to the country.

This was in accord with a similar movement in other mission fields, notably China. So was the second resolution, that the natives should have a large share in the administration of the church. Missionaries from many lands say that the latter move is irresistible. When finally Christian union does come "the churches that are in Asia" will have a voice in it.

Lutherans Plan Federation.

The most promising of all the projects for church union or federation now to the fore is that which is being considered by the various branches of the Lutheran Church in the United States and Canada. Seven of them have united in tentative steps, looking to a Pan-Lutheran Federation in America. This would bring into a common body the two and a quarter million Lutherans in North America.

The 400th anniversary of the Reformation will be celebrated in 1917, and the enthusiasm which this is already engendering is expected to promote the Pan-Lutheran project.

In Canada, the plan for uniting three denominations into one—the Presbyterians, the Methodists and the Congregationalists—still moves slowly on. The consummation seems to wait on the Presbyterians who at their recent general assembly decided to proceed with the plan. It now goes to the sessions, members and adherents of the local churches for their ballot. The final decision is expected next year.

Some Lagging Union Schemes.

Various plans for denominational mergers in this country, which for a time seemed promising, are now apparently dying of inanition. Two years ago the Southern Presbyterians and the United Presbyterians, by their highest courts, decided to proceed to union. But the members of the churches showed so little interest in the union that the matter is now lying in abeyance.

Practically the same thing is true of the proposal to merge the Reformed Church in the United States and the Northern Presbyterian body.

There were long negotiations for the union of the Congregationalists, United Brethren and Methodist Protestants but that, too, has come to naught.

Nevertheless, federation and co-operation are on the increase; and there seems to be a growing tendency to let churches work together, developing their individual and federated efficiency, trusting to time to bring to pass organic union.

The Next Step in Native Government.

Quartin - Batho

9-11-30-15

The following article, which is a continuation of the previous one, will be read with interest :—

We will commence our second article with the concluding sentence of the first ; i.e.,—"To the Union Parliament we say that the hearty acceptance of its laws by the Natives is and will be the greatest question of the immediate future."

And, proceeding further we say that, after the conclusion of the present war, the greatest question within the British Empire will be the proper adjustment of the relations between the White and the Native Races of South Africa. It is not a matter of much importance whether the Limpompo, the Zambesi or the Equator be regarded as being the northern boundary of South Africa : but we will deal with "THE NEXT STEP IN NATIVE GOVERNMENT" in so far as it relates to the Union Parliament.

In this connection we have reason to believe that a new chapter of Native Legislation will be opened and in due course the public mind will be carefully educated to receive it ; and we also opine that the article by Mr. Evans is the beginning of that "course" of education of the public mind to which we have just referred. We do not propose to anticipate any of the provisions of the new laws ; the essential principle that in our opinion should control the construction and drafting of such laws is simply, "Equal rights to every civilised man in South Africa enfranchisement ; and, also, under proportional representation, Native Constituencies would send Members to the Senate and Assembly ; Provincial Councils and Municipalities within the Union. There would be no position in the Army or Politics, Finances or Industries of the Union, to which a Native could not aspire, or to which he could not attain, provided that he possessed the requisite physical and mental qualifications.

Let it be noted that we are not in any way concerned with questions of expediency, compromise, or partial concessions : but we are discussing the immutable principle under, and by which, the Act of Union and existing laws would be altered, amended or elimiuated ;—i.e., equal rights to every civilised man in South Africa. If this principle were adopted and just recogniton given to Native Kings, Princes, and Chiefs, under the Supreme Sovereignty of His Majesty the King, a new era of peace, goodwill, and prosperity would be opened in South Africa.

Having laid down this as being the immutable principle which should govern and control the relationship between the White and the Native Races within the Union, let us now pause to enquire if there is any political party *who would dare* to introduce and enforce this immutable principle in the Senate or the House of Assembly of the Union of South Africa :—Are the South African Party, the Nationalists, the Unionists, the South African Labour Party, prepared to perform this act of justice ?—we repeat ; act of justice pure and simple ? Taking such evidence as is available to us, we do not find any indications therein that any of these parties are so prepared.

There remains one other political party to be considered; i.e., the International Socialists, at present in embryo, which in our opinion is being evolved as a result of the recent split-up in the S.A.L.P.,—and in this connection the remark was passed to the writer : "the Socialists *made*, and the Socialists both can and will *unmake* the Labour Party."

It is quite certain, however, that the Native Races of South Africa will not await the evolution of the International Socialists to political power and authority ; nor will they allow themselves to be exploited by any of the parties that have been named ; and that differences between the various political parties are merely the "*White Man's indaba*" to the Native mind.

How, in such case can the Emancipation and Enfranchisement of the Native Races be accomplished ?—and the reply is very obvious indeed, that only from and within the ranks of the Native Races themselves can any real help be looked for.

It is impossible when once the clear demand for the recognion and adoption of the immutable principle of Justice and Equality has been made that anything less than this can be considered as being satisfactory. It is impossible for the Natives to believe that any of the political parties of the Union of South Africa possess the moral courage to come before the election. It is impossible for the Royal country with this one issue on which they would *dare* to fight a general Prerogative of veto to be exercised without incurring the risk of disruption of the Empire.

Therefore, the Native Races must look within their own ranks and develop within themselves the power that can enable them to ask that the immutable principle of Justice and Equality be recognised in all Legislative Enactments within the Union of South Africa.

As a basis of this new development let the pronouncement go forth that the generally accepted idea of the Native, as being a mere child or slave

or chattel of the State is utterly fallacious and misleading, and that a clear conception of the position of the Native is held by the Natives themselves and the simple truth is that in every department of State and Communal of life the Union the Native is undoubtedly the *Dominant Factor in the Whole Position.*

A clear recognition of this truth would undoubtedly lead to Legislation that would remove Native Disabilities some of which we will enumerate in our next article.

The Natives Land Act.

WE are again brought face to face with a most undesireable situation. Just before prorogation Parliament, by a resolution, has extended the time within which the Natives' Land Act Commission was to have reported "from the 20th June, 1915 to the 19th June, 1916." Thus, what the people, whom the Natives' Land Act sorely affect, expected and feared, has now actually taken place. When the protest against the rushing and ratification of the Act was first entered by natives one of the chief reasons advanced by Government in its favour was that within two years the Commission appointed for the demarcation of land would report and thus enable Parliament to set aside ground for use by natives and relieve them from hardships resulting from evictions off farms in consequence of the operation of the Act. The two years are nearly expired; and Government, seeing that the Commission was not ready with its report, has now successfully got Parliament to extend the time. It is sad! —very sad. We have not the words to express our disappointment and grief at the action Parliament has taken. Senator SCHRIENER was only partially voicing our feeling when, according to report, he addressed the Senate as follows:—

"There had been a good deal of disappointment amongst a section of people owing to the report of the Commission not being ready. This report has been looked forward to with a considerable amount of interest by those who wanted to see if a satisfactory way of solving the problem had been found by having secured land to which these natives could be removed. He was to some extent in touch with the native population, and he knew how glad they would have been if an *interim* report even had been issued, because, in 1913, when the Bill was passed, those people said: 'How do we know that we shall get a report in two years' time? Parliament will dissolve, and it may be many years before it is submitted, or at least dealt with.' The point was, where was the land to which these people could be removed? Another reason why the absence of a report was to be regretted was that the great hardships inflicted on the natives were certain to have come before the Commission, and the publication of these disabilities would have created a favourable impression. He knew the Commission had been endeavouring to get land, but Europeans who had something to say in the matter withheld their consent. It was exactly a repetition of what took place whenever the question of the removal of the lepers from Robben Island was raised. People said, 'Yes, remove them from that lonely island, but don't send them to my district."... Had it not been that the present session was a War session he would have moved an addition to the motion before the House, as he thought, in the circumstances, the Government ought to have suspended some of the provisions of the Act which pressed hardly upon the natives... It would be useless on his part to propose that the Government should suspend those provisions, unless the Government was willing, and he did not want to put any difficulty in the way of business, but he thought it was his duty to put the matter before them and to repeat and emphasise what he had said on the previous day that the Government would deal with all cases of hardship. The people had been waiting for the report. It was not here; and they were told they must wait another year. He could not vote against the resolution. But the sooner they got that report the better. He hoped the Committee would expedite its work, as there was no more important matter before them. He spoke for the millions of people who were voiceless in the House."

When the Rev. J. L. Dube, the President of the Native Congress, returned from England he summoned a meeting of the Consultative Committee of the Congress where matters of great import were discussed. It was there that a decision was come to to drop all agitation against the Natives' Land Act and postpone all meetings of Congress. Thereupon Mr. Dube proceeded to Pretoria and saw the Government. His action highly commended itself to the authorities, and the conversation that ensued led one to believe that a change would be effected in the administration of the Act. So far as we have been able to gather, evictions have been going on although, it must be admitted, not with severity.

The point now is, should the government have asked Parliament to extend the time of the Demarcation Commission's report without even suspending the oppressive clauses of the Act in face of promises made that the whole business would be completed within two years? Even now there is no guarantee that no further extensions will be made after June next year.

Elsewhere in the present issue appear a long communication from R W. M. and a suggestion by Mr. Mangena both having reference to the Native Congress. Although an undertaking has been given that there will be no agitation for the present against the Natives' Land Act and no meetings of Congress to discuss politics, yet something must be done in view of what has taken place in Parliament. Congress must meet to consider what steps to take regarding the whole position. The action of the government certainly bears a strong colouring to breach of faith.

AFRICANS TO FLEE CONSCRIPTION BY EUROPE, HE SAYS

Bishop Returning from Dark Continent Declares Blacks There Are Unwilling to Fight on Side of Allies or Teutons

BISHOP HARTZELL GIVES

INSIDE FACTS OF NATIVES

General Progress Among African Tribesmen Indicated by Methodist Prelate's Statement

Bishop Hartzell, of the Methodist Episcopal Church, has recently returned from a tour of the mission fields of his church in Africa. During the past eight months he has been in territory in which martial law was in effect, and therefore he had an opportunity of observing the effects of the present war in Europe, both upon the people and upon mission work in that country.

Bishop Hartzell reports the native tribes of Africa as being generally loyal to the country which exercised sovereignty over them. In many places, he says, they resent being called into war service and hide out to avoid conscription.

On the edge of the desert near Biskra, Bishop Hartzell and Bishop Anderscon witnessed a strange sight when several hundred Mohammedans prayed for the success of the Allies, naming England, France and Russia. In this region the Moslems sympathize with the Arabic rather than the Turkish leadership of the followers of the prophet. The Turks stand with Germany, while the Arabs look for the restoration of leadership through the success of the Allies.

The feeling between Germans and the English is increasing in bitterness in Africa, and all the horrible methods of warfare are in vogue throughout three-fourths of the continent. The state of the native mind, says Bishop Hartzell, is largely one of wonderment. But the work of Christian missions has produced results.

Work for African Boys.

A friendly visitor from the German Baptist Mission in Kamerun recently brought interesting news from some of the missions in Africa. He spent a month in Elat, where he reported wonderful meetings in progress. Letters from other missionaries on this field report that 3,500 boys are in the vacation schools; that, except for local crops, provisions are scarce, but conditions are not such as to cause anxiety, and that strict censorship of written communications and supervision of the movements of missionaries are maintained.

Africa – 1915

Current

CORRESPONDENCE.

A/antu-Batho

THE STUTTERHEIM FARMERS AND THE NATIVES LAND ACT.

11-11-15

It has been reported in the *Christian Express* of this month (October) that a meeting was held by the Assessor of the Native Land Commission with the farmers of Stutterheim From the report it is apparent that the farmers protested against any attempt at alienation of land from their own race in favour of Natives ; and one of them, by name Mr. Warren, is reported to have said : "Their feeling was that there should be no additional Native Areas." In fact the opposition was so great that the Rev. H. H. Markotter of the Berlin Missionary Society was forced to say "Why should they not ask the Union Parliament to repeal the Act ? Let them do away with the segregation and leave Stutterheim to work its own salvation."

This is, of course, the third report where farmers and prominent public men have been reported to have protested against any suggestion for the expropriation of land from Europeans in favour of Natives. What is more interesting to me is the fact that this is but the beginning of the struggle which must inevitably follow the adoption of the Land Commission's report by Parliament, and its action thereon. Those of us who have been assiduously following politics in this country will not hesitate to agree with me that any attempt by the Government to expropriate land belonging to a whiteman for Native settlement will be followed by a bitter political strife which may cause or rouse another "Armed Protest." Should that be the case, as no doubt it will, what will be the fate of the Act ? Shall it be repealed ? No ! It shall be modified in such a way as to suit the policy of the whiteman ; namely, the prevention of Natives from buying land and the forcing of their free labour, as one Mr. Whittal of Stutterheim expressed himself in the following sentence:—"Natives were very undesirable neighbours. It was their (the farmers) duty to themselves to prevent Natives from buying any more land."

What the farmers object to is not to live with Natives as their servants but is to live with them as neighbours and free men. It is then evident that they will only agree with the Act in so far as it forces Natives to render their services to them free of charge. They would not, certainly, advocate the total repeal of the Act because, first they would be robbing themselves of the benefit of unpaid labour, and secondly, they would be restoring to the Natives the right to buy land. Thus Parliament would be urged to modify the Act so as to make it binding on the Natives not to buy any land so that they would be forced to sell their labour on the terms to be dictated by the farmers or as provided in the Act itself. Of course, it must be remembered that the principle underlying this Act is not that of sergregation pure and simple, but that of depriving Natives of the power of competing economically and industrially with the whiteman, by reducing them to a state of serfdom.

It is a great pity that there are people among us who think that the Act will benefit the Natives. There is nothing in it to show such benefit. What was it that made the whiteman to leave Europe and violate the Divine segregation ? Was it not his insatiable desire and greed for land and riches ?

He now find a land, in South Africa, which he may say to his satisfaction, is suitable for Natives ? Shall he not say of South Africa what Mr. Warren said of Stutterheim ? viz., "Stutterheim was essentially a sheep-farming District." This surely will be his argument. He will appeal to the sons of the Voortrekkers showing them how their forefathers shed blood for the acquisition of this land, and that to give Natives any land was doing these pioneers a great wrong, as one correspondent of the "Friend" once said at the time when the Land Commission suggested that the Districts of Hoopstad and Boshof should be recommended for Native settlement.

This same correspondent did not only complain of the suggestion but he complained also of having Basutoland on the border of the Orange Free State. The cry, of course, of a "white South Africa" is on the lips of every whiteman, and this gentleman did not hesitate to express the same view.

At this stage it is well to bear in mind that the policy of the whiteman is to make this a whiteman's land. And now the question is whether he shall do so without inflicting injustice on the Natives or not ? Nobody can deny the fact that this policy is pregnant with harmful and unjust schemes of which the Natives Land Act is one. This policy cannot be carried out without the violation of the rights of the Natives. In order to Germanise Europe, Germany did not hesitate to disregard the rights of other nations and to violate the neutrality of Belgium. How can the whiteman avoid the adoption of the same course in order to carry out the the gigantic scheme of Europeanising Africa ? Not long ago a prominent Parliamentarian, in addressing the Greeks, said it was the duty of the white race as a whole to unite itself against its common enemy, the Native race. One wonders how the Natives are being regarded as enemies of the whitemen !

The fact is that the struggle in which the Natives are engaged is similar to that of the Jews in Russia. We learn how the Jews in Russia are prohibited from entering certain parts of the country, and how they are not allowed to own land without certain restrictions. A few days ago a prominent member of the Duma is reported to have said :—"We must prevent the Jews from holding land. They are more hardened to the struggle for existence than the Russian peasants, and we cannot allow them to swallow up the Russians economically." I quote the foregoing statement to show how the fortunate races are determined to do down the unfortunate and helpless ones.

I am etc.,

RAMORAY.

Miscegenation.

Abantu-Batho.

NO. 11, PART 4.

12/16/15

TO THE EDITOR, *Izwe la Kiti.*

Sir,—I now proceed to sum up my remarks upon the items dealt with in my last three letters.

82. "God is not the author of confusion."—[I. Cor. xiv. 33], and the work of His Hands cannot be questioned or mocked by a worm that He has created. By virtue of the letter reproduced in § 79 above the reader will see reasons to concur with me that Dr. Hertslet has again proved his Zulu name Vunguzumoya—"He who babbles in the wind." Thus *here*—and *now*—this babbler,—who unabashed puts forth wild theories, which in his own estimate are so self evident "as to need no supporting argument,"—and when tested fall to the ground ; this cranky apostle, who posing as an oracle with an authority infallible upon the Native Problem, yet recently before a Bantu audience admitted thus—"I am not a missionary—I am not a professional but a student ;" this "Soldier of the Night"—"*miles nocturnus*"—(ho knows inwardly why I use this term of him)—so ready and so swift to buckle on the armour of a "Crusader," and expatiate upon the Black Peril ;—this murmurer striving hard, yet wofully, against impossibilities ;—this worm, that writhes, and speaks against some other worms that crawl upon the earth ;—this finite creature, who presumes that at his bidding men must bow—who dares with finite wisdom to impugn Omnipotence and Infinite Wisdom and dictate to Him how He must rule the Universe,—stands face to face with an admission uttered—verily by his own mouth !—whereby he proves conclusively that the despised Half caste has indeed a part to play upon the Stage of Life—a mission to fulfil within the Kingdom of Uses. Needless to say that one of the distinguished personages referred to in the extracts above—whom he, Dr. Hertslet voluntarily extols, is verily a Half caste. If then, Dr. Hertslet be so swift to magnify, and extol the Man and his Mission, why in the name of Truth is he so slow—so loth—to thank and magnify that "Touch of Nature"—"Miscegenation"—which summoned Dr. Booker Washington into being ? The use of this Half-caste—whether (as man estimates) he has "risen to any degree of eminence" or not—in the Kingdom of Uses, constitutes his right to live despite Dr. Hertslet's query—"What steps can be taken to stop the creation of half castes ?"—despite also Mr. Selby Msimang's cry for the segregation of the races, viz,—"The *Abantu* is admittedly in sympathy with segregation simply because it seems to be the only channel through which we can sail to reach the temples of justice, "*and where we can stop the increase of bastards in this fatherland*," [See *Abantu Batho* Dec. 18, 1912] Futile decrees !—Useless cries !—The mighty Sun cannot taunt the meanest star with being unworthy a place in the Solar System ; neither can the so-called *Homo immaculatus*, if indeed *he exist at all to day upon the earth*—be he white as Dr. Hertslet, or black as Mr. Selby Msimang—taunt the Half caste with being a curse,—thus being unworthy a place in the Kingdom of Uses. Did either of the above named gentlemen sit in the seat of the Most High, there would have been no Booker Washington—no Samuel Coleridge-Taylor—no Paul Dunbar—no Andrew Daumas nor any other illustrations Half-castes, whose name is "Legion;"—no British Race—no Canada—no United States of America—no Union of South Africa—no Baron de Villiers—no General Botha—no Sir James Rose-Innes—no William II. of Germany—no Victoria the Good—no Edward VII., the Peace-Maker.—Two of the tribes of Israel, Ephraim and Manasseh would not have come into existence—consequently there would have been no Joshua to lead the Israelites into the Promised Land. The twelve Judges of Israel would

have lackad such personages as Gideon, Jair, and Jephtha. And to crown all there would have been no David—no Solomon—no Timothy—no Christ. I have merely touched the fringe of this immense subject. As it is the Most High rnles, and in his appointed time South Africa will bring forth a Half-caste like Booker Washington—who shall exert his energies towards the solution ol the Native Problem in this land. I am convinced that he who is to be instrumental in solving this so far insoluble Problem, must be the product of both the white and black. Being such he will be better fitted than any so-called pure (?) breed to enter into the spirit of the representatives of both lines of his descent, t act as mediator when they are a variance, and to draw them mor closely when they are kindly dispose towards eaeh other.

GRO PRINCE ON VISIT HERE FETED IN ROYAL FASHION

"His Noble Highness" Is Unfraena Kaba Rega, Traveler, Linguist and Lecturer.

TAKES MODEST LODGINGS

Says He's "De Sure 'Nuff Thing," but Funds Are Low and He'll Lecture for a Fee.

A negro prince of royal blood and ancient lineage—according to his naive admission—is gracing St. Louis with his presence. "His Royal Highness" arrived incognito several days ago, accompanied by neither suite nor equerries. He took modest lodging at 2835 Lawton avenue and immediately became the cynosure of the eyes of the negro population, who were permitted to gaze upon his person.

"H. R. H." distributed printed cards to the curious, reading: "Prince Umfraena Kaba Rega, Ethopian World's Traveler, Linguist and Lecturer, Unyoro Albert Nyanza, British East Africa." Immediately members of the negro population paid him due homage and Friday night banqueted him in royal style at a negro cafe.

When a Post-Dispatch reporter called at the office of a negro physician who had paid court to the Prince and asked for an interview with the dignitary, he was told "His Serene Highness is indisposed, but will graciously grant an audience to the gentlemen of the press at 3 p. m." Three o'clock came. "The gentlemen of the press" arrived, and beheld "His Serene Highness'" portly form clad in a black cutaway, with a lari-hued tie showing above a lavender shirt.

The Prince was most gracious, and upon being gravely addressed as "Your Serene Highness" he modestly announced that he must be called either "Your Royal or Noble Highness, just as the King of England," he said.

"H. R. H." then explained that he was touring the world in order to "get understanding," so that when the hour arrives when he must mount the throne in his native land he may be a wise and righteous ruler.

However, "H. R. H." further explained that his funds at present are low, and he is not averse to speaking in the white man's churches for a stated fee. If the fee is not forthcoming, he said that he would be willing to "take a chance on the collection." Besides having the pleasure of looking upon "His Royal Highness," he explained, the audience would get value received for the money, as he had many interesting tales to tell of his boyhood days in "darkest Africa, which he thinks will be of interest to St. Louisans. As the Prince speaks German, according to his admission, he hopes to "book" a number of the German churches first, and thus become "acquainted."

"Listen, boss, I'm de sure 'nuff thing; I am not a faker, sah," he said earnestly. "I'm a sure 'nuff Prince." And to prove it he produced a grip and took from it a stole of white cloth and a surplice of red material and bedecked himself with them, adding a fez to complete the costume, and holding up a Bible while his photograph was being taken.

Then he explained that a German trader had taken him as a boy and educated him. Since then he has trotted the globe from Land's End to Mandalay, he said, and in so doing "took up nine different languages." He came to America from Japan a few months ago, he further explained, and expects to make an extended tour of America.

As the interviewers arose to go, the Prince distributed his cards, and added a parting injunction:

"Please be sure and get the title straight—not 'His Serene Highness,' but 'His Royal Highness,' jes' like King George's, sah."

Prince Rega appears to be the second African princeling to make his appearance in this section of the country. Henry O. Tonsor of Alton says he has been holding as security for a loan a lot of princely paraphernalia which was left in his hands by a negro who claimed to be a "Prince of the Soudan."

Among the articles is a huge heart-shaped badge, bearing the insignia "Emperor of Karkakine, Crown Prince Danish L. C. Peacost, the Seventh Soudan, the Seventh Kingdom, South Africa."

Natives and War.

We have been requested to publish the following letters and telegrams that have passed between Natives of the Ndabeni Location, Cape Town, and the government after the outbreak of War:—

1915

The Rt Hon. Gen. Botha, Prime Minister, and Minister for Native Affairs, Commandant General of forces for the Union of South Africa.

Hon. Sir,

I feel it my duty as a leader of my people (Natives) here both in the Church and public matters that I should address you a few lines requesting you to acknowledge the public feeling among the Natives of this Location and throughout the District in their public worships, residences and other meeting places. The prayer of our people is that God may be on the English side in this war and bestow his assistance and guidance to the English troops.

Since yesterday after reading in the local newspapers that the Prime Minister and Minister for Native Affairs is now also the Commandant General of Forces for the Union of South Africa, the additional feeling is that the right man is in the right place at the right time, and that General Botha by the assistance from above will do excellent work in the field as he did in the past.

May God be with you General.

I have the honour to be, your most humble and obedient Servant,

JAMES M. MOLEBALOA.

(Secretary for the Native Community)
Ndabeni Location,

Capetown.
24/9/1914

Reply.

Prime Ministers Office,
Pretoria.
30 October, 1914.

Sir,

General Botha has asked me to acknowledge receipt of your letter of the 24th. instant, and to convey his appreciation of the assurance of the loyal support of your people in the present critical time.

I have the honour to be
Sir.
Your obedient Servant,
W. E. BOK.
Secretary to the Prime Minister.

James M. Molebaloa Esq.,
Ndabeni Location,
Cape Town.

TFLEGRAM: 26 OCTOBER 1915.

From	To
James M. Molebaloa, Salt River.	General Botha, Pretoria.

Since that situation growing serious in this country, I offer the Government my services on the Native part I suggest that I should travel throughout Bechuanaland and Free State Thaba Nchu and hold meetings with my country chiefs and people and get them to be firm in their loyalty to the King, not to be misled by rebels.

As a member of a high rank in the Barolong chieftainship at Mafeking, and a prominent leader of the Wesleyan and Temperance Movements I am respected and liked throughout this Country.

Reply.

TELEGRAM: OCTOBER 27 1915.

From	To
Prime Sec., Union Building, Pretoria.	James M. Molebaloa, Salt River.

Beg acknowledge receipt your telegram yesterday which will be laid before General Botha on his return to Pretoria.

Union of South Africa,
Department of Native Affairs,
Pretoria.
29th October 1915.

ANGLO-GERMAN WAR 1914.

Sir,

In acknowledging the receipt of your telegram addressed to General Botha on the 26th. instant I have the honour to express the appreciation of Government at your offers of assistance during the present Crisis.

While fully recognising the spirit in which your proposal is put forward however, the Government is pleased to be able to say that reports show that the spirit and attitude of the Natives in the districts which you suggest you should visit is so uniformly satisfactory that such a visit is probably unnecessary.

You will, I feel sure, understand also the Government's desire during the operation of Martial Law to restrict meetings everywhere as far as possible to actual official requirements.

I have the honour to be
Sir,
Your obedient servant,
E. BARRETT, for Secretary
for Native Affairs.

The Rev. J. M. Molebaloa,
Ndabeni Location,
Cape Town.

ROCHESTER, N. Y.
JUL 22 1915

Neger verlangen Stimmrecht.

Farbige französische Deputirte gründen ihre Forderung auf die im Krieg geleisteten Dienste.

Berlin, drahtlos über Sayville, L. I., 21. Juli. (Ueberseeische Nachrichtenagentur.):

Wie aus Genf gemeldet wird, hat der farbige Deputirte Diagne aus Senegal in der Kammer den Antrag gestellt, den farbigen Truppen, die in Frankreich stehen, alle Privilegien französischer Bürger zu gewähren, ihnen das Stimmrecht zu verleihen und den Eintritt in alle Truppentheile zu ermöglichen.

Die Kammer stimmte im Prinzip zu, modifizirte aber die Bill dahin, daß mit Rücksicht auf den Unterschied der Rasse, Sprache und Lebensgewohnheiten für die farbigen bestimmte Truppentheile geschaffen werden sollen.

Dem Senat liegt eine Bill vor, durch welche der Sold und die Pensionen der farbigen Truppen geregelt werden sollen.

AFRICAN UNION GETS GOODS

Importation Company Gains Large Capitalization, Receives Large Shipment from Continent.

The African Union Company, incorporated under the laws of New York for $500,000, recently shipped from its African office to its New York office 5,820 pounds of cocoa beans and 293 4-5 tons of mahogany. The European war has made shipping hazardous, but the company has continued storing logs in Africa and is awaiting opportunity to ship more of them. Mr. Jos. L. Jones, secretary, of Cincinnati, O., and Mr. John T. Birch, treasurer, of Brooklyn, N. Y., are busy finding markets for many kinds of African produce to be forwarded to New York.

Africa — 1915

Current

The Helping-Hand Club.

Bantu-Batho

(BY H. SELBY MSIMANG).

7-29-15

[*Continued*]

Your correspondent tells us that the 20,000 girls will not be fed in the Club and, again, she dares to mention that there will be a dormitory to be set aside for visitors. How will these visitors fare in the Club without subsistance, won't they be driven to prostitution by force of hunger? I ask this question beceuse Mrs. Hertslet does not say, nor did Dr. Hertslet in his Carlton speech say, that the girls were to be charged a certain fee to maintain them and their visitors. Moreover, I am not so certain that the Johannesburg women could afford to pay the exorbitant prices for foodstuffs much less the visitors. And, I repeat, unless you, Sir, and your correspondent are ready to place before the Native public a detailed statement of your policy something more elaborate and illusive than Mrs. Hertslet's nicely-worded letter—I emphatically deny the truthfulness and the honesty of the propaganda; and even if I were to stand alone unsupported by the native public opinion (which support I do not doubt) I would stamp my foot down more vigorously than I do now, protesting against the Colonial ever growing-spirit of encouraging the traffic-in-human flesh. That fallacious policy of "protection," which is carried on along the lines of that Christianity that blind-folded the natives when their land was being stealthily confiscated, must go. Much wrong, great evil, and undesirable wantoness have been perpetrated in this land, all in the name and at the expense of Christianity and civilisation. Perhaps those who know but little of these things and have not had the opportunity of seeing right into the core of the White Man's heart will think I write and speak at random. To covince these and prove conclusively what is meant by the boasted civilisation and christianity and the highly regarded protection (by word of mouth only) I proceed to quote from the speech delivered somewhere in Central East Africa by a Captain of the traffickers-in-human-flesh, who was a Portuguese, one of a christian nation. He says, *inter alia* :—

"My Lambs, my dear companions, my true and trusted friends, this is a sad monent for me, your old leader; for I stand here to bid goodbye. Tomorrow the Nest will know the Yellow-Devil no more, and you must find another Captain. Alas! I grow old, am no longer up to the work, and the trade is not what it was; thanks to those infernal Englishmen and their Cruisers, which prowl up and down our waters, seeking to rob honest men of the fruits of their enterprise. For nearly fifty years I have been connected with the trade and think that the natives of these parts will remember me not angrily, Oh! no, but as a benefactor. For have not twenty thousands of their young people pass through my hands, rescued by me from the curse of barbarism and sent to learn the blessings of civilisation and the arts of peace in the homes of kind and indulgent masters? Sometimes, not often, but now and again, there has been bloodshed in the course of our little expeditions. I regret it. But what will you? these people are so obstinate that they cannot see how well it is for them to come under my wing. We all know the bitterness of ingratitude, but we have to put up with it. It is a trial sent to us from Heaven, my lambs, always remember that. So I retire with such modest gains as I have won by a life of labour—indeed, they have gone before me, lest some of you might be put in the way of temptation —to spend the evening of my day in peace and prayer."

Thus we see and know how much evil has been done to humanity in the name of "the blessings of civilization (so-called) and Heaven. South Africa of the Bantu has endured too much barbarism in the hands of a civilised community that there is scarcely anything for us to be grateful for. And it behoves every man to resist or protest against anything likely to temper with the integrity of our women folk. As men, we are sufficiently in the grip of slavery to, resignedly, look on when our girls are being dragged into it under a bogus and fallacious name of "protection." These men and women of another race, who think they can protect and take custody of our girls, have neglected to do their duty to humanity in an honourable way, and in their many failures, they, through their prolitical rights (of which we have none) enacted into the Statute Book a law which makes it a capital crime for a native male to know a white female whilst, on the other hand, that same law gives licence to a white male to go about like a "free bull" among our women. Wherever, I ask, lies this boasted protection?

The native male is the producer of the whole wealth of this country and labours under conditions of German like character. He is the backbone of the Union of South Africa industrially, commercially and etc. etc., but in all that he is the most illtreated, the worst handled. He is anticipated at all time and under whatever circumstances, to show his sense of gratitude to the man he enriches, he feeds, he cleans, he nurses, he makes appaar a dignified master and a gentleman of the highest order, He is asked, and at times forced to receive the worst treatment lying down. If kicked, never to retaliate. You, protectors and humanitarians! Where in lies your protection and human sympathies? Ah! this civilisation is but savagery—silver-gilt.

Now that the parents of these girls have been pauperised and refused the just equivalent of their meritorious labours which should keep their daughters away from urban areas, some wise women and men of a different race have come forwad saying "we shall be the custodians of your daughters." It is not the fault of the girls nor is it that of the parents. The white people and their Government must ask themselves why the country has been demoralised. They know it and they are responsible for it. The blame is at their very doors and we can no longer be deceived. The government through its Pass Laws busy is even this day manufacturing many thousands more of native criminals under the policy of protection and civilisation. To day, to one's utter disgust, that policy is being persued by Christian women. Were the natives treated with liberality, openhandedness; were they well paid the equivalents of their meritorious labours without grudge; were they allowed sufficient land to settle unmolested by European customs; were they christianised without roffing them of their virtuons customs; I am convinced that the history of this country could have advanced twenty times space it has covered. But all that was impossible seeing that there was greed for wealth, greed for native women, greed for supremacy, christianity being used as a taming instrument, and a splendid conglomoration of virtue and vice.

[We have had to delete portions of this letter.—]

The Next Step in Native Government

9/9/15

Bantu-Batho

THE following communication is the first of a series of articles presently to appear in the columns of this journal. The writer, who is highly respected by us, has made a special study of the Native Question, so-called, and has closely followed events and trend of events that have contributed and still to contribute to the existence of the now vexatious Native Problem. We give his communication prominence because we consider it of great importance to those who desire to see the solution of the problem, and thus contribute to the promotion of peace and prosperity in this land:—

Now that the rebellion and the G.W.S.A. Campaign are ended, and in view of the impending elections, we think the time has arrived to discuss an article which appeared under the above title in the "South African Quarterly" for September, October and November, 1915, by Mr. Maurice S. Evans, C.M.G.

Referring to the "wise personal rule" of men such as Sir T. Shepstone in Natal, the writer says, "that this system is stili suited to their conceptions and their wants." Also, "the factors that make for complexity" are cited and the problem of Government is certain to become increasingly difficult year by year "and there are signs and potents indicating possible upheavals and dislocations which should be watched, studied, and anticipated by suitable legislative and administrative actions."

Further;—"If we wait until representative institutions can be made applicable to all our population, the *debacle* (italics are ours) will be upon us in South Africa long ere that time comes. Meantime two things stand out as being essentially and immediately necessary: First, close, watchful and continuous study of the ever varying phases of what is called the Native Question, the relations of the races and effects of the race contacts. Second, adequate voicing of this knowledge in Parliament. The first of these I regard as most important and as the question of the moment."

It is not our intention to reproduce the article *in extenso* but we have to state that the evidence of study, deep thought, desire to handle a difficult and complex problem impartially, and the profound sense of responsibility which have controlled and inspired the writer, compel at once our admiration and our regret. With a frank expression of our admiration we express with equal frankness our sincere regret, that the whole scheme of advance as detailed in the article is *foredoomed* to *failure*. Moses, when he anticipated that other nations would, as a result of military conquest, be brought under administrative control of the Mosaic Law, said, "There shall be one law, and there shall not be two laws, among you." The Victorian Proclamation also declared that every subject of the Empire, should in law be equal. Cecil Rhodes advocated "equal rights to every civilised man South of the Zambezi." On the contrary the "South Africa Act or Act of Union" omits to provide for equal rights or equality of opportunity to every subject of the Empire within the Union.

This omission has been followed up by Legislative enactments such as:—

Native Pass Laws,
Native Taxation,
Native Labour Recruiting Laws,

Natives' Land Act, &c., &c.

We do not intend to discuss these various enactments further than to point out that in each one of them, the fact is clearly established and emphasized that equal rights for all subjects of the Empire within the Union, simply do not exist; and we wish to point out that in the article under review, no provision for the establishment of equal rights is made and therefore "The Next Step" is foredoomed to failure

We are not now concerned about the provisions of the South Africa Act, or the various enactments of the Union Parliament, so much as we are concerned with the fact that the relations of the various dominions of the Empire will be somewhat altered after the conclusion of the war, and the direct authority of the British Government upon the internal affairs of the Dominions will be less under the new arrangement than obtains now. We are therefore clearly concerned in the query—i.e., will the Union Government grant equal rights to all subjects of the Empire by legislative enactment or will the "next step" be, another illustration of "*How not do it?*" Seriously and with a full sense of our responsibility we declare our conviction that it does not appear to be probable that the Union Parliament will take the "next step" along the lines of Justice and Equality.

Therefore we commend to the consideration of Parliament the fact, that the Native Races of South Africa are passing through a period of awakening and intellectual development that probably has no parellel in the history of the world! Hundreds of thousands, nay, millions of our people have passed "through the mill" of industrial and domestic employment in the harbours, railways and mines of the Union since the early days of Harbour and Railway Construction, as well as the Diamond, Gold and Coal Mining Industries and Railway Transport of South Africa. Assuming that the Pastoral and Agricultural labourers have been some what less under the influence of the modern teaching, that is conveyed to the native mind by every white industrial worker that he comes in contact with, there yet remains the aggregate effect that has been produced upon the native mind by contact with modern up to date ideas, literature and practice.

The prophecy that "knowledge shall be increased" has been fulfilled in a remarkable manner, and this increase of knowledge is being disseminated by every returning worker in every kraal and homestead throughout the land. Therefore, though the article under discussion bears evidence of sincere intention and much study, [illegible] our people's admiration and [illegible] yet we are obliged to "[illegible] because, owing to the rapid [illegible] advancement of the "[illegible] thought" among our people, the principles enunciated are not on the lines of perfect justice and equality of opportunity which form the only acceptable basis of future legislation—i.e., one law *not* two laws. We venture the opinion that if the Union Parliament does not adopt the immutable principle of justice and equality, as the basis of legislative enactment, then the whole of native legislation as such, will inevitably crumble to pieces. Our reasons being, that the Laws of the Union are not equal between the White and Native Races, and that this state of affairs is calculated to cause strain and antagonism.

Thus the position is that as the Act of Union denies to natives recognition of the principle of Justice and Equality, the natives through their leaders are clearly entitled to claim the recognition of their inherent right to be recognised as being the "next step" that ought to be taken

We do not anticipate that the claims of the natives will be granted and therefore we hold that all attempts which do not boldly remove disabilities of natives within the Union are inadequate and carry within themselves the germs of failure. The effect of such failure will be: that native leaders will find themselves compelled to enquire into the comparative efficiency of other resources of civilisation as means of obtaining for their people recognition resulting from the immutable principle justice and equality.

It will be noted, that we have refrained from discussing the comparative merits of the different laws, and we declare that laws that are not based upon justice and equality, can only be met by the natives with a more or less pronounced form of protest "There shall be one law among you and shall not be two laws."— Equal rights for all civilized men South of the Zambesi.

The perfect agreement between the Mosaic Law and the famous dictum of Cecil Rhodes, needs only the Divine instruction: "Do unto others, as ye would that they should do unto you,' to clearly illustrate our position in this matter. To the Union Parliament we say that the hearty acceptance of its laws by the natives and will be the greatest question of the immediate future.

Housing of Natives.

Of late the question of "housing" natives within the Municipal area of Johannesburg has been engaging the attention of some thoughtful and serious citizens of the town. The importance of this question cannot be overstated. When it is remembered that the existence of Johannesburg from the labour viewpoint is entirely dependent on its native population and the comforts of its citizens in their domestic life is enhanced by the presence within their doors of black servants it is a crying shame and a disgrace to this important town of the Union that its native population should be so neglected, socially. There exists already elements of danger to the entire community as a result of allowing slums to prepon-derate within the confines of the town whereat natives and low whites intermix and the wealthy landlord fattens on income derived from these disgraceful habitations.

It is gratifying to observe that the more responsible white people have been aroused to a sense of duty and are bestirring themselves to look into the question and put things right as far as possible. The European press also, we are glad to note, is allowing the use of its columns to discuss the whole question in order to bring certain facts home and render it impossible for the mind of any thoughtful citizen to remain inactive and continue in believing that everything is all right. Among the active agitators for the amelioration of the conditions of life among natives on the Rand we may mention the Rev. F. B. Bridgman of the American Zulu Mission, who has surprised and dumbfounded his listeners in a lecture few days ago; Mr. Howard Pim and Dr. Orenstein, who have taken natives into confidence and approached them to ascertain their views on the matter: Mr. H. M. Taberer, the "father" of native labour who has spared no pains in working to some satisfaction the whole question of the employment of natives and their domiciles in this industrial centre; and few others who are equally interested in the improvement of native life on the Rand.

On Wednesday night, last week, what may be styled a novel feature in the history of Europeans and natives of this town occurred. It was a result of this very movement. Mr. Taberer invited the two gentlemen named above, His Worship the Mayor and Mr. Boustred (ex-Mayor) to meet some leading natives at the Offices of the Native Recruiting Corporation. The gathering was as important as it was unique. To see the Mayor of Johannesburg addressing natives on a matter that concerns their welfare was little short of a miracle. Among many natives present was Dr. Rubusana of East London, Attorneys Mangena and Msimang, Revs. Tywakadi, Nojekwa, Kumalo, Molefe and others. Mr. Pim, having been introduced by Mr. Taberer, spoke to those present. He based his remarks on the need of the native people having proper housing in the urban area. For this purpose it is thought good locations should be established in close proximity to places of employment. He desired to know their views—whether these should be Compounds, with married and unmarried quarters; or Locations with stands allotted to each native; or Townships; and the different localities where these should be established. Some few questions were asked by natives and answered. It was eventually decided to call meetings of natives by themselves, report what had taken place that night and then meet Mr. Pim and Dr. Orenstein again to submit to them native views. Dr. Rubusana having spoken, the Mayor, Mr. Norman Anstey, said a few words sympathetic to the whole question of properly housing the natives in their midst. His remarks were keenly listened to and highly appreciated. A vote of thanks having been accorded the visitors the meeting terminated.

Denver, Colo.

News

AUG 29 1915

FUND TO TEACH HEBREW TO ABYSINIA BLACK JEWS

NEW YORK, Aug. 28.—Dr. Jacques Faitlovitch, who sails for Naples today on the steamship Duca Degli Abruzzi, will carry $6,000 which he has collected in this country to aid in teaching the Hebrew language to the Black Jews of Abysinia. The American Jewish committee contributed $5,000 of this sum and private subscriptions made up the remainder. Dr. Faitlovitch says there are 50,000 negroes in Abysinia who are true Hebrews, but no longer speak the Jewish tongue.

Africa — 1915

Current

EDUCATION OF COLORED PEOPLE IN SOUTH AFRICA.

Cape Town Movement

From The Cape Colony Times

Strong pleas for the extension of education among the colored people of the Union were made at a meeting held recently in the Bethel Institute, Hanover street, Cape Town, for the purpose of organizing evening elementary schools for colored young men.

Advocate Alexander, M.L.A., who presided over a crowded gathering, quoted some remarkable figures showing the amount of illiteracy among the colored population, and all the speakers emphasized the importance of self-help in remedying the present condition of affairs.

The chairman, in opening the proceedings, paid a warm tribute to Mr. J. W. Mushet, who, above all others, he said, was responsible for this movement, to give a good send-off to which this meeting had been called. Very few young colored men had any chance in the past of getting any education. They had to work pretty hard, and the object of this movement was to give them a helping hand by providing them with schools in the evening where they could improve their knowledge and become better equipped for the struggle for existence. (Applause.) With the assistance of colored teachers they had been able already to start two of these schools, one at St. John's, Waterkant-street, and the other at the Boys Institute, St. Phillip's-street. There was no idea of taking away colored boys who were at present attending the day schools. These evening schools were primarily for those who could not possibly attend schools during the day.

Startling Figures.

Proceeding, Mr. Alexander said he wished to quote some startling figures as to the amount of illiteracy within the Union, and especially among the colored people, which ought to be cured at the earliest possible moment. According to the last census returns of 1911 the number of those who could read and write in the Union totalled 1,383,599, of whom 969,089 were Eureopean and 414,510 colored. Those who could read only numbered 83,947, of whom 17,498 were European and 66,449 colored, whilst those who could neither read nor write numbered 4,500,083, of whom 287,783 were European and 4,212,300 were olored. In the Cape Province those over 15 years of age who could neither read nor write numbered 922,176, of whom 8,960 were European and 913,216 colored; that was to say that, according to the 1911 figures, the percentage of people over 15 years of age in the Cape Peninsula who could neither read nor write was 2.117 Europeans and 62.18 colored. In the Cape district those over 15 who could read and write numbered 108,455, of whom 74,010 were Europeans and 34,445 colored. Those who could read only numbered 1,218 Europeans and 4,112 colored, whilst those who could neither read nor write numbered 17,198 Europeans and 58,819 colored. Comparing the figures of the 1911 census with those of the previous census, Mr. Alexander said the percentage of children between five years and nine years of age who were illiterate had dropped from 55.24 to 50.38 in the case of Europeans and from 93.22 to 92.37 for colored, whilst for children between 10 and 14 years of age the percentage had dropped from 11.56 to 5.89 for Europeans and from 81.11 to 78.75 for colored. "If any justification were needed for this movement," concluded Mr. Alexander "it is supplied by these startling figures."

"Letting in the Sunlight."

The Rt. Rev. J. Albert Johnson, in an eloquent speech, full of picturesque illustrations, dwelt on the importance of education for colored people. The state of affairs disclosed by the figures of the chairman could be remedied only by the colored people themselves. "I am glad this movement has been begun," he said, "because it means opening the blinds and letting in the sunlight. Illiteracy means ruin. Ignorance is weakness always. The ignorant man is the foot ball of the man who chooses to exploit him."

Mr. J. W. Mushet agreed with Bishop Johnson that the salvation of the colored people depended upon the colored people themselves. He appealed to parents to show enthusiasm for this movement and to give all the encouragement they could for these young men, but let them start with their children in this district, who had never been at school. (Hear, hear.) Let them do what they could, and he was convinced that they might have half a dozen schools in this district independent of Government aid and when they got a bit further he had visions of a technical institute there too. (Applause.) Concluding Mr. Mushet praised the splendid assistance which he said the colored teachers had given the movement.

Who's to Blame?

Dr. A. Abdurahman, M.P.C., said he had never realized until hearing Mr. Alexander's figures that there were so many colored people in the Union who could neither read nor write. It was a shocking state of affairs. He did not say that the colored people were solely or mainly responsible for it. While the Negroes in America had done much for themselves, in most of the great things they possessed today they had been assisted by the Europeans, who took a very much wider interest in the black races than the Europeans did in this country. "Of course, I am speaking of the wealthy men," said Dr. Abdurahman, "and I say that, although we ourselves are to a certain extent to blame for the present condition of affairs, yet we must also not forget that those who pose as the superior race, and those who ought to have taken us in hand, have failed very much in their duty, and have not given us that assistance which has been given in the past by the Europeans in America." Proceeding, Dr Abdurahman said that the Provincial Council of the Cape Province spent last year something like £800,000 on the equipment of schools, teachers' salaries, etc., but out of that huge total only £100,000 was set aside for the education of all the colored and native children throughout the Province—("Shame") —and he thought the natives outnumbered the Europeans by four to one in the Province. He did not think they could expect very much from the Government, and they would have to rely to a great extent on themselves. Their chief difficulty was that many of them did not, perhaps, appreciate education as it should be appreciated, and the majority were not able to pay for education as they would like to pay for it, but they must all work together to make these evening schools a success. (Applause.)

Other speakers followed, and a resolution was unanimously adopted pledging all those present to work for the success of the schools.

The Report of the Sub-Committee on Native Housing.

The Sub-committee while wishing to keep in mind the question of Native housing for future action decided to confine itself at present to the question as it affects Johannesburg and the Johannesburg Municipality:

1. The existence of hundreds of yards in Johannesburg in which large numbers of natives are housed, contrary to Municipal regulations is a scandal to public decency and a source of danger to the community.

2. The rooms in these yards are often badly built and in a bad state of repair, they are on the whole greatly overcrowded and are let at exorbitant rents varying from 15/- to 30/- a month and in some cases rising even to £2 a month. White people and natives are known to be living in close proximity in some of these yards

3. By the Location regulations in force in the Municipality of Johannesburg every native dwelling or remaining within the limits of Municipality with the exception of such natives as may reside on the premises of their European Employers is required to reside in a location unless exempted from so doing by special permit.

4. The Municipal Location at Klipspruit owing to its distance from the town does not meet the needs of natives working in the town.

Natives residing in that Location cannot go to and from their work according to the convenience of their employers. Employers of labour in the town do not always provide accommodation for their employers, and often demand as a condition of service that the native employee should find a lodging place in town.

5. There is therefore urgent need of more adequate accomodation for natives within reasonable distance of their places of employment.

(1) Quarters for single men. The compounds provided at present by the Municipality for its own employees are inadequate and some cases unsanitary and not conducive to decent living. Municipal compounds should be models.

The old Salisbury recently opened as a Municipal compound for men working in the town has shown the need of such accomodation on a large scale, but the committee consider that the rooms are dark and unattractive and lacking in proper ventilation.

(2) Married Quarters. There is urgent need of new locations in the vicinity of Johannesburg for encouragement of decent family and social life. In a large and expanding town like Johannesburg it is probable that 3 or 4 such locations are needed. The Committee would suggest one at New lands, and another in the neighbourhood of City Deep, possibly on a stretch of land beyond Bezuidenout Valley. Trams for native passengers should be provided between the town and points adjacent to the location at hours convenient to natives going to and returning from their work.

6. In such location quarters for single men remote from the married quarters should be provided.

7. The Committee is strongly of opinion that the following recommendations of the Transvaal Missionary Association and the Diocesan Board of Missions should be seriously considered by the Municipal Council:

(1) An Advisory Committee of Natives, part elected at a public meeting of the standholders and part nominated by the Council should be established in each Location.

This Advisory Committee should have direct access to the Committee of the Municipality appointed to administer locations.

(2) Revenue from a location should be devoted to the benefit of that location.

(2) Water supply and sanitation should be in working order before the locations are occupied.

(4) Proper provision should be made for roads and lightings.

(5) Provision should be made in each location for proper medical attention and if possible a dispensary should be provided.

(6) Size of the stands should be not less than 50 by 50. Security of tenure, under conditions, should be guaranteed to occupiers of stands.

(7) Only Natives should be allowed to hold stands for trading purposes.

(8) A Recreation ground adequate to the needs of the population and a Public Hall should be provided in each location.

(9) None but natives resident in the location should be allowed to enter a location without a permit from the Superintedent, except missionaries in charge of churches under their agents.

(10) It is desirable that the Superintendent should be an officer of high grade with some magisterial powers and a knowledge of Native language and affairs.

With regard to the housing of Native women and girls

who come to town for domestic service.

The Sub-Committee is unanimously of opinion that the provision of the rest houses and labour bureaux for women and girls coming to the town to seek work is urgently neccessary but that the Government through its Native Affairs Department rather than the Municipality is the body which should undertake this work.

The Sub-Committee is of opinion that the extension of the Pass Law to women is altogether undesirable and would be an unwarrantable interference with parental and marital authority. In view of the fact that girls coming to seek work in town are open to grave danger, and in view of the large number of girls who come to the towns without the consent of their parents, and in view of complaints from many quarters that marrided women are leaving their husbands and coming to the towns, the Sub committee is of opinion that some form of protection and control of women and girls in towns is necessary.

In taking any step to this end it is necessary to remember:

(1) That no hardships must be placed upon the wives and children of respectable married natives or of widows resident in the towns or upon respectable women who pay temporary visists to the towns to see their friends.

(2) That to bring women and girls under police supervision is fraught with grave danger and is therefore to be avoided.

The Sub committee has discussed this difficult problem and among the suggestions made are these;—

That a Central Labour Bureau and Rest House might be established in the town under the Native Affairs Department with a staff of female officials.

Branches might be opened in the surburbs where necessary.

A travelling permit signed by parent, guardian or chief and an official of Native Affairs Department might be required of female travellers proposing to visit the towns.

This permit should state whether the holder is coming to town to visit friends or to seek work.

Those seeking work might be required to report themselves to Women Officials of the Labour Bureaux who should also assist them to find work.

The Labour Bureaux might have female agents at the Railway Station to examine the permits of incoming passengers, and ensure the attendance at the Labour Bureaux of those seeking work.

The Labour Bureaux itself would exercise the necessary discipline without much recourse to the Law. Females failing to comply with the condition laid down would be sent back to their homes, and would not be allowed to seek employment.

In cases where it was necessary to appeal to the Law everything might be done through the female agents of the Labour Bureaux.

Hostels which may be provided for the benefit of Native girls and those already in existence might be recognized as Labour Bureaux and registered as such. The matrons in charge of such hostels being required to work in accordance with the rules with regard to employment laid down by the Government Bureaux.

Mistresses would be reqnired to employ female servaots only through one of the Labour Bureaux.

Proper quarters should be provided for female servants protected from outside intrusion. Inspectresses connected with the Labour Bureaux should be appointed to inspect the quarters provided.

Ih the interest of the seruant and of the mistress some form of agreement shold be signed at the Labour Bureaux by the contracting parties.

Cases are known in which employers have employed girls for 3 or 4 months on a verbal promise to pay a certain wage and when sued for the amount have disclaimed the promise.

There also many cases in which girls have agreed to serve on a monthly wage and after a few days haxe gone away without notice.

All this would be remedied by a signed agreement.

In offering these suggestions the Sub-committee does not profess to give a complete scheme. The details of any such scheme would have to be worked out in consultation with Native Affairs Department.

AFRICANS HELP GERMANS

IN GERMAN EAST AFRICAN COLONY, SAYS BERLIN'S DUE IN PART TO BEING MOHAMMEDANS—GERMANS SHOULD BE ASHAMED OF CALLING BLACKS "NIGGERS" AND SAVAGES WHEN USED BY ALLIES.

(Special to the Christian Science Monitor.)

Berlin, Ger.—The Berliner Tageblatt has received from its correspondent in Cologne a description of the position in German East Africa as described in a communication to the Kolnische Volks Zeitung from the colony. The followers of Christianity it says from many of the villages have hastened to the missionaries and begged that the authorities may be requested to allow them to fight under the German flag. Their number is so great that the majority cannot be accepted. The need for colored recruits for the army of defense is fully met and there is no need for anxiety on this account in the future. The quiet reigning among the 7,500,000 natives has remained unbroken up till now. The attitude of the natives of the Mohammedan faith is absolutely typical. The news of the proclamation of a holy war against the enemies of Germany has aroused indescribable enthusiasm. The natives, says the communication, stand devotion, and hasten from all quarters by us with unshakable fidelity and ters in flocks to place themselves at the disposal of the military authorities. The enemy would never succeed in penetrating into the interior of the colony. In several cases already, natives under German leadership have driven back the English across the frontier with considerable loss.

MAGISTRATE AND CONSTABLE.

WHERE IS THE PASS ?

EXTRAORDINARY CASE

A curious case, which called forth from the Magistrate some comment on the conduct of the constable involved, was dealt with in "B" Court to day. A native named Richmond was charged by Constable Jacobus Johannes Scheffer with having been out at 10.45 p.m. on Saturday without a pass. The boy said he had a pass, but when asked to produce it he stated that the constable had taken it from him. This the constable denied, but the boy adhered to his statement,, and said he had been asked whether he had any money. He had not. This was also denied.

Mr. Devitt asked the boy from whom h got his pass and whether he would like to call the person. The boy wanted to do so, and this afternoon his Mistress was in Court.

Mr. Sladen, the Prosecutor, said that the mistress was in the habit of using a printed form of pass and she was absolutely certain that she had given the boy one on Saturday. She had stated also that immediately on his return the boy had reported that the pass had been taken from him. "I don't know whom you will believe," said Mr. Sladen, "but I am satisfied with the lady's story."

The Magistrate: A young, inexperienced constable !

Mr, Sladen : Something more than that. I don't know what has happened, but it certainly seems very strange. I don't know whether the constable and the pass in his pocket and then charged the boy.

The Magistrate called the coustable to the box, and, addressing him, said : "The best thing I can say about this is that there must be some mistake."

The accused was found not guilty and was discharged.—*Star.*

ABYSSINIA AND FRANCE

COLORED DEPUTY OF FRENCH PARLIAMENT ADVISES PROMISE OF INDEPENDENCE TO BLACK KINGDOM IN RETURN FOR ITS BLACK SOLDIERS.

Paris, Dec. 17, 1915.—Lidj Jeassu, the young Emperor of Abyssinia, is so favorably disposed toward the Entente Allies that he not only resisted efforts of German agents to induce him to abrogate treaties with Great Britain, Italy and France last year, but offered 200,000 soldiers to be used by the Allies as their military necessities demanded, according to Pierre Alype, a member of the Colonial Committee of the Chamber of Deputies.

M. Alype made this assertion in connection with the resolution now before the Foreign Affairs and Colonial Committees of the Chamber, offered by Gratien Candace, a Colored deputy from Guadaloupe, that the French Government, in accord with the allies of France, seek immediately the means of securing the cooperation of Abyssinian troops under a guarantee of the independence of that country.

With regard to this proposition it is recalled that the late King Menelik concluded a treaty of alliance with France in 1907.

M. Alype points out that the French railroad connecting the French port of Jubitil with Addis Abeba in

(Continued from page 1)

Abyssinia would make possible the rapid transportation of troops to the coast, whence within four days they could reach Suez or in five days Bassora, in Mesopotamia.

The Abyssinian troops, he also noted, already are well armed, having from 800,000 to 1,000,000 modern rifles, all manufactured since 1911, partly in Germany, but for the most part by Belgium. The cooperation of the Japanese Fleet is suggested for the transportation of Abyssinian

COLONY FOR NEGROES URGED.

Kansas Flooded With Petitions to Be Sent to Congress.

TOPEKA, Oct. 5.—Kansas is being flooded now with blank petitions for people to sign, urging congress to establish a United States colony in Africa for negroes of this country. Just who is behind the movement is not known. The blanks are coming from Washington, but they are not accompanied by letters.

Africa – 1915

Current

Swaziland.

Abantu-Batho

Selection of the New Prince Regent.

12/9/15 I.

Malunge's Mantle falls upon Lomvazi, youngest son of Mbandeni, in the house of Nabotsibeni.

BRIEF BIOGRAPHY.

[Born at em-Bekelweni (?) some 4 or 5 years after Malunge, who at death was between 35 and 36 years of age. Belongs to the Halaza regiment. Short, stout and heavy of stature Light of complexion. Much reserved. Subtle,—searching—deep—and for this reason not easily explored as to character, except by those who have won his confidence. Subtle and sound in argument Not easily dissuaded from his convictions, Immovable when he has once made up his mind. Constant towards them on whom he has bestowed his friendshship. Severe on those who violate or insult his trust. Described as stiff, haughty, arrogant, and treacherous, by those who are opposed to him. Blinks one eye when in the height of rage, which trait he inherits from Mswazi his grandfather. Is the darling of his mother. Seemingly averse towards, and loth to surrender to European ideas and civilization. Clings most tenaciously to Bantu habits and customs : and in this is the very reverse of Malunge, Reckless, possibly inspired by fear, as to the office whereto he has been called—at first declined this responsibility and fled therefrom as an untamed steer flies from the yoke. Was pursued and brought back and persuaded to assume same Is now "yoked"—though not officially so declared—to be "broken in." Is the butt of criticism of all classes of his people who despair of expecting great things of him. Herein lies the hope that—being at first depreciated—he will rise superior to the pessimistic views of his critics.]

i.—"In that night did God appear unto Solomon, and said unto him—' Ask what I shall give thee.' And Solomon said unto God—" Thou hast showed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established; for thou hast made me King over a people like the dust of the earth in multitude. GIVE ME NOW WISDOM AND KNOWLEDGE, THAT I MAY GO OUT AND COME IN BEFORE THIS PEOPLE; FOR WHO CAN JUDGE THIS THY PEOPLE, THAT IS SO GREAT. And God said to Solomon—" Because this was in thy heart and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself that thou mayest judge my people over whom I have made thee King; wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."—2. Chron. i. 7—12.

ii.—" And . . . . Elijah said unto Elisha—" Ask what I shall do for thee before I be taken away from thee." And Elisha said—" I PRAY THEE LET A DOUBLE PORTION OF THY SPIRIT BE UPON ME."—2 Kings ii. 9.

iii.—"UBE' NDODA !—UBE' NDODA ! !—UBE' NDODA ! ! ! LONDOLOT' UM-NTWANA ! LONDOLOTA LIVE ! ! "—Be a man ! Be a man ! ! Be a man ! ! ! Protect the Child [Bhuza]! Look after the Land !"—Malunge,—*Dying Charge* (ex-parte) *to Lomvazi*. Jan. 6, 1915.

CALF OF ELEPHANTS—Child of Kings,—you have come to the turning in your way, and you stand upon the threshold of a life more real than that which you have left behind. In the Providence of God you have been called to the Regency over the Swazi Nation, and to fill the seat left vacant through the lamented death of your brother, the late PRINCE MALUNGE, whom both whites and blacks admired, respected, and extolled. You have been called to take up MALUNGE'S mantle. In the name of Truth and Right, for which MALUNGE lived, and strove, see, MGCUMUKA, that you quit you like a man worthy of the high office whereto you have been called. Hitherto you have been a child, and many be the times that MALUNGE and others told you so. To-day you are called upon to cast aside your childish ways, and to adopt those of a man — the foremost to-day amongst your people. Your position is a most trying—most difficult—and most thankless one. You are required now to deal not with vanities, but with verities, viz—the hearts and minds, and ways of men Strive to meet the new requirements! By diligence and care accustom yourself to your new office! Woe to you, if by your own neglect you fail to reach the mark! Your people are an ungrateful people. Moreover they are false, and treacherous. They say of you, MGCUMUKA,—"*Unolunya—Uyaswaca.*" Wean yourself of these faults, which others detect in you! Your people are false and treacherous, we repeat. President KRUGER once raised his voice—in rebuke—against their perfidy. To MASHOBANE, that aged Swazi induna, who was sent to Pretoria to announce to the Boer Government your father's death, thus spoke the aged Boer-in-chief :—" You (Swazis) have appointed MSWAZI, LUDONGA, and MBANDENI; and they are dead, and now you have appointed the present King BHUNU. If he dies we will destroy you." And your own mother the present Queen Regent, when referring to the same matter, said—at Bremersdorp, on May 23, 1898, in presence of both the Special Commissioner, J. C. KROGH, Esq. (Nkos'eluhlata) of the Boer Government, and the British Consul, J. SMUTS Esq. (Masal'esikundhleni) — "When MASHOBANE reported the death of MBANDENI, the President PAUL KRUGER said,—" You have put up a new King; will he not die also? I wish to see him as old as you, MASHOBANE." In your heart of heats you know the full meaning and intent of President KRUGER'S words quoted above; so that we need refer to them no further.

Our next duty is to point out to you the responsibility, and the solemnity of the office you have now assumed.

I. YOUR RELATIONS TOWARDS GOD

Since you have been called by God to stand in the place of a King over your people, no better advice can we offer you than the following which forms the conclusion of King SOLOMON'S prayer at the Dedication of the Temple, which he had built for the service of the most High :—

"Blessed be the Lord that hath given rest unto His people, Israel according to all that He promised—there hath not failed one word of all His good promise, which he promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers : let Him not leave us, nor forsake us : That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandaments, and His statutes and His judgments, which He commanded our fathers. And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require : That all the people of the Earth may know that the Lord is God and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes and to keep His commandments, as at this day." —1. Kings. viii. 56—61.

II.—YOUR RELATIONS WITH THE GOVERNMENT.

With them who have been set in authority in the Land cultivate a lasting friendship. Woo and win the hearts of Mhlope (Mr. D. HONEY, Acting Resident Commissioner of Swaziland), and of Manamatela (Mr. A. G. MARWICK Assistant Commissioner, Mbabane, and of Mbengeni (Major C. H. GILSON A.C., D.S.O., Commanding the Swaziland Police). Work in perfect harmony with these white rulers. Having accomplished this we are confident that it will go well with you and your people; so that when the time comes for you to quit your post and be summoned to depart this life even as was MALUNGE, your brother, the ruler to whom you are then subordinate may be prompted to extol you in language similar to that, which fell, from Mhlope's lips at MALUNGE'S funeral twelve months ago :—" He (MALUNGE) always endeavoured to do what was right; and worked in perfect harmony with the Government. I have not a single word to say against MALUNGE. And all the white settlers in Swaziland, that I have met, have always spoken very highly of MALUNGE, and never uttered a single bad word against him. I am in a position to state that MALUNGE did not work for himself, but he worked hard for his people. He never spared himself but worked hard for the Swazi Nation."

Colour on the Trams.

Abantu-Batho 4-22-15

[The Editor "Abantu-Batho."]

Sir,

I crave most respectfully for space in your valuable paper for the publication of this article.

You will remember that the President of the South African Native National Congress assured the Prime Minister at the beginning of this war that the Congress suspends all agitation for Native rights until the war comes to an end. Now it seems to me that the White people are taking an advantage of this assurance. According to the "Leader's informant," a member of the Tramway and Lighting Committee whose statement appeared in the "Leader's" issue of the 3rd. inst., the aboriginal Native will be excluded from the privileges which the Town and the Provincial Councils are considering to grant to the coloured races in this country—namely, the right to board the Tramcars.

If what the said informant of the "Leader" says is the attitude which the authorities are going to assume towards the Natives in this matter, as he says that "the By-laws that are awaiting the approval or otherwise of the Provincial Council will limit Asiatics and Coloured people to five top back seats, and will altogether eliminate the aboriginal Native," I fail to see how the Congress can keep quiet in this matter.

The Railway Department provides reserved compartments for the conveyance of Indians, coloured people and Natives together: this system has worked well without creating any difficulty. Now I do not see why the same system cannot be adopted by the Municipal Council in this case.

I have a hope, however, that the authorities are not going to "eliminate" the Native from this privilege: because beside being British subjects, the Natives are citizens and the aboriginal inhabitants of this country, and are therefore entitled to such privileges. We are as a matter of fact an unprejudiced race: we do not grudge any citizen of this country enjoying rights to which, by being a British subject, he is entitled: what we want is that we should not be excluded from privileges which are granted to other British subjects.

It seems to me that the coloured people and Indians are being granted this privilege because they instituted a "Test case" against the Town Council in the Supreme Court, which court decided in their favour, and that the Natives are being excluded because they have done nothing in the matter.

Again, from the "Leader's" informant's statement that "he considers that the Indians have a strong moral and legal right to use the cars because they offered 50,000 troops," one infers that had we offered troops we would have the moral right to use the cars also. I dare say that he is fully aware of the fact that the Natives are willing to share the horrors of war to which other Britishers are subjected: but owing to the Law of this country they are barred from taking up arms against His Majesty's enemy. There-

fore, that they have not raised men for this purpose is not their fault. To show their unwavering loyalty to the British Throne they are contributing sums of money to the Empire's War Funds. I was delighted to learn from the "Leader" that the sums of £23 and £30 have been lately contributed to these Funds by certain Zulu and Barolong Chiefs respectively. Now these are the people who are to be excluded from privileges such as this for no other reason than the famous "Grond Wet" admits of "no equality between White and Black either in Church or State," surely I must lament the date on which this Law was written in the Statute Book of the late Republic.

Mr. Editor this is no time for agitation as our King Emperor is engaged in a life and death struggle for freedom and justice which are the props that uphold the foundation of this Empire: under the circumstances, I feel I shall not be doing my humble duty to this country, if I did not speak out my mind in this matter. It is not saying too much to aver that the exclusion of the Natives from this privilege will be the creation of a new problem by the authorities who sooner or later will be called upon to solve.—I am etc.

R. V. SELOPE THEMA.

[Mr. Thema is Actg. General Secy. of the Native Congress.—Ed.]

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The revenue of Basutoland for the year ending March 31, 1915 amounted to £151,611, and the ordinary expenditure £160,952. The revenue of Bechuanaland 1914–15, amounted to £56,414 4 1., whilst Swaziland's amounted to £59,190 0 11, and the total expenditure to £62,170 9 0.

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We of *Abantu Batho* were amongst the foremost in condemning the attitude of the Government in releasing the Rebels. Some of our contemporaries were delighted at this seemingly triumphant stroke of statesmanship, though they were unable to perceive that the whole affair was the offspring of error. Since his release De Wet has taken his deliverance as an act of weakness on the part of his liberators, and said things that have roused the country to suspect that he disdains the act that set him free. Space forbids our going into details here regarding this matter; but we hope to return to it at a later time.

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The Child, (Bhuza) Paramount Chief of the ema Swazi will shortly proceed to Lovedale where he will prosecute his studies. He is to be accompanied by a number of Swazi youths three of whom are girls. This company are the first fruits of Lobamba School (Mr. Jos. James, teacher) built by the Swaziland Administration in 1907 or 1908, for the education of the children of Swazi Royalty. The party will be accompanied to Lovedale by Lomvazi (Prince Regent) and Chief Josiah Vilakazi. A Council-meeting of Chiefs is being sammoned for the purpose of bidding the young King farewell, and invoking the blessing and the protection of the Ancestral Spirits (emadhlozi) on behalf of the lad during his sojourn in a strange land.

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On Friday afternoon last Jan. 14, a broken-down white man carrying a parcel of cheap old novels stepped up to the front door of a house occupied by one of our Bantu leaders of fashion. In greeting this personage and his chum he said—"good afternoon boys! May I sell you some of these books? They are, only a tickey each. I am out of work and half-blind; and I wish to get something to help myself along." Needless to say the books offered for sale were worthless; and the vendor was conspicuous for the spheres of Bacchus that strongly flowed from him. Two of the company present, taking pity on him offered him each the price of a book i.e.—3d without taking the artiele; whereupon the vendor rendered noisy thanks in this wise —"Thank you boys!" We are simply astounded at the conduct of this unfortunate "*xanthochros*" towards his dusky benefactors. In this connection many white people are devoid of that characte istic which the native calls *ukuhlonipa*; and they are lacking in discerning between the cultured and the uncultured Native. This brings us to Viscount Gladstone's finding that "the average native understood the average white man better than the average white man understood the average native." And again—"The white man had to be taught how to behave to a black man. Unless he set a high standard to the black man it would spell disaster to South Africa. No man knew more about this subject than the Bishops of Kimberley, and Bloemfontein. Church people generally in South Africa realized the whole position; and the necessity of not only making the black man but also many white men live up to that standard, without which it was almost a mockery to preach virtue, equity, and justice to the native."

TO TEACH HERREW TO BLACK JEWS.

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LABOR CONDITIONS IN TRANSVAAL MINING FIELDS

BY W. S. RAINSFORD

Survey 2/18/22

THE EXPORTATION of the labor leaders who organized and led the Transvaal strike cannot come as a surprise to those who know South Africa. Into the merits of that strike it is hard for us at a distance to enter.

Accurate information is meager or altogether wanting; when it does reach us it probably comes through partisan channels. But certain facts concerning the African field and the forces contending there are, or should be, well known; for when understood, they help toward an understanding of the situation itself.

First, it must be remembered that in that far field, unimagined wealth was almost suddenly won by a small group of men. These men took great chances, as mining kings must always do. There was vast wealth in the great "reef" beneath their feet, and they knew it. Those early days were days of expansion, anything and everything could be capitalized. Bad mines and good mines were offered to a public crazed with the fever of speculation, and African promoters and owners made fortunes beyond their dream.

Then arose the recurring African question—the question of labor. And it was dealt with, as till very lately it has always been dealt with, in Africa—shortsightedly, brutally.

Few men who rise to power at a mining crisis whether in California, Australia, or South Africa, care for anything but their "properties." They would tear the gold and diamonds out of the unwilling earth. To be sure of profit—they must tear them out as quickly as may be. Native labor must be had. Now there is a great supply of native labor in Africa, but it takes time to get it. There are tens of thousands of strong black men living in semi-idleness, *i. e.*, on the work of their wives and children. But to make them work for the white man is no easy matter.

The nearest available tribe to the mining region was perhaps the Basuto. But these free and independent warlike people were difficult to manage, and were already well off.

So the mining magnates had to look further afield to find the tens of thousands of men needed to keep their great mass of machinery going steadily, day by day. For be it remembered that steady work is usually essential if modern machinery is to pay dividends.

The natives brought from a distance had to be herded in "compounds," fed, organized, disciplined; and here matters took a bad turn.

The white man in Africa cares little for the native. The Boer treats him as he would treat a horse of doubtful temper. To him he is not a man, much less is he a potential brother. He is a nigger, to consume so much mealie meal and to produce so much work as a result of reasonably good feeding. The Boer makes no attempt to raise his status. Indeed, he sullenly opposes any and every influence that could better his lot. He does not always demand much schooling for his own children. He will not allow anyone, if he can help it, to teach the native at all.

The Englishman is not usually so reactionary as the Boer, but finding himself outnumbered many times by the black man, he ever stands on guard. He resents bitterly the unwise home policy forced on Cape Colony by England, which has given the black man in that part of South Africa the vote long before he was ready for it: and so he

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Africa – 1915
Current

"IMVO" AND THE NATIVES LAND ACT.

Abantu-Batho, 9-9-15

(The Editor, *Abantu-Batho.*)

Sir,—In the "Imvo" of August 17th. appeared a report of meetings which were held at Komgha, Cape Province. According to the report, Mr. Gilfillan, Assessor for the Natives Land Commission, attended a large meeting of farmers and others interested in the question of the expropriation of lands owned by Europeans for the formation of Native Reserves in that District.

In the course of his address, we are told, Mr. Gilfillan mentioned the fact that certain farms along the Border from Queenstowu to the Kei mouth were useless for Europeans settlement and would, therefore, be expropriated for Native settlements: whereupon the meeting unanimously passed a resolution condemning the proposal.

Further, the report states that Mr Geo. Blaine, member for the Border District, addressed his Komgha constituents later. "In reference to the Natives Land Act he (Mr. Blaine) could say a little, until the report of the Commission came before Parliament, but he would emphatically oppose the expropriation, under any recommendations to be made, of any white man's land in favour of Natives." This part of the address was especially cheered, says the "Imvo."

What is of great interest and importance to us is not particularly the attitude which Mr. Blaine and the Komgha farmers took against the Act (for that is exactly what we anticipated and what we have, in our previous articles, pointed out,) but what we are concerned with now is what the "Imvo" says in commenting on that attitude. The "Imvo" says, "it is becoming clearer and clearer every day that between the opposition of the white farmers and that of the Dube following among the Natives, the Government and their Natives Land Act, may be said to be between the Devil and the blue sea. We do not give up hope, however, that by moderation and practical commonsense the policy may ultimately achieve the end desired of securing Natives land commensurate with their numbers."

The above is the "Imvo" s statement which shows us perfectly well that the voice of the "Dube following," which was regarded by "Imvo," since the introduction of this Act, as a "voice in the wilderness" and also as a "new danger," is becoming audible day by day to the "Imvo and its following. When in 1913 "the Dube following" warned the Imvo & Co. against the white man's diplomacy of depriving the Natives of their land by the very plausible scheme of creating Native Reserves, the "Imvo" turned a deaf ear, entered into a propaganda of preaching against what it termed "the new danger in the North." But to-day, the "Imvo" finding that the scheme meets with opposition not only from the Natives but also from the white farmers and some Members of the last Union Parliament, is apparently losing hope in the success of the scheme. It is apparent that as the "voice in in the wilderness" comes nearer and nearer and therefore clearer and clearest, the "Imvo" will realise its misconception of the whiteman's stratagem in dealing with Natives.

This is the second report which appeared in the *Imvo* giving instances where farmers and prominent men protested against any suggestion of the expropriation of land belonging to Europeans. Now, can the *Imvo*, under the circumstances, still hope that justice will be done to Natives in the division of land? Can it still refuse to join the "Dube following" in their unarmed and Constitutional protest against the violation of the rights of thousands of his Majesty's subjects? Can it still hope that there would be a "moderation and practical commonsense" when members of Parliament—people who are responsible for the passing of the Act—"will emphatically oppose the expropriation under any recommendations to be made of any white man's land in favour of Natives?"

Let the *Imvo* beware that the interests of those who are not represented in Parliament will not be considered by legislators, especially when they clash with those of the represented! If the farmers through their representatives, force the Government to submit to their wishes (as they will do) there shall be no hope nor the aquisition of land by Natives, the Imvo included.

We hope that that journal will make a right-about-turn at once, after what took place at Komgha. It is no use to persist in obstinacy against reason and facts. The whiteman is determined, and will fight to the bitterest end, to make this a whiteman's country. He may speak kindly and sympathetically; but that is his stratagem whereby he will manage to carry on his gigantic scheme of depriving the Natives of their land and their human rights.

I am etc.,

RAMORAY.

The Helping Hand Club for Native Girls.

Abantu-Batho

6-2-16

(*By H. Selby Msimank.*)

The case against the above Club has been made easy by the appropriation by the Editor of the General Secretary's remarks in this matter, as the opinion of his journal, although he has been too careful enough not to allow his usual tactics give way; thus, having claimed responsibility, he was able to shirk it by leaving my criticisms on the genuineness of the Club, which purposes to safeguard the integrity and honour of our womenfolk, unanswered. And I regret that your widely-circulating journal should, in my mind, be guilty of misleading the public by indulging on unscrupulous inconsistencies in that it dares—in the face of an all-important document issued by the "Municipal Commission to enquire into the question of the housing of Natives"— to consider the establishment of a Club like this as being an insignificient affair. After a careful perusal of the pamphlet of the Club together with toe report of the Commission, I could not but feel my suspicions enhanced and my contentions impeachable. [Perhaps the writer means "unimpeachable"—ED.]

Let us compare these two impending organizations. The first, judging by the issued prospectus, purports to be a philanthropic one, and, if I am ready, for argument sake, to accept your correspondent's explanation, it may be said to be purely a non-political concern. Another, which is recommended by the Commission, appears to be nothing short of a philanthropic element with this one difference that it aims at placing the question of Native girls under the wing of the Native Affairs Dept., which brings it within a political sphere. The principle of both is identically the same, but the policy is slightly different. Consequently one might anticipate the one merged into another by political exingencies. The following possibilities make it more clear that the Club will have no field on which to operate independently, and might inevitably give up its interest to the political institution:—

1. The Native Affairs Dept., having women to meet every train arriving in Johannesburg to receive girls visiting or looking for work, will render the Club's work futile.
2. The permit system having been introduced will rtstrict the movements of the girls so that the Club will be ousted out of existence.
3. The slave-market thus introduced under the aegis of the Native Affairs Dept., whose disposition we know too well to be deceived will destroy all interest among girls.
4. The Club being a European institution will seek to enforce the employment of girls through its matron thus the administration of the two organizations will clutch necessitating the H. H. C. giving up its interest and joining the N. A. D. in the work of humiliation and degeneration.

Under these possibilities, coupled with the fact that the Matron to take charge of the Club will probably have despotic powers delegated to her should the Club survive the exigencies of the political body, one might as well imagine a revolting state of affairs. It means that the native girls will be robbed of the right to sell their individual labours as they like and when it pleases them. The Matron-in-charge (it is only to be expected) will have despotic powers delegated to her, among which shall be included the right to issue Conduct Certificates to the members of the Club. Whichever girl who might be unfortunate enough to win disfavour will be blackmailed and given the worst character the world has ever known. Moreover. I do not see what material benefits could be derived from the Club.

Leaving in abeyance only for a moment the likely comradeship between these two institutions, I proceed to enquire into the benefits of the Club. Neither Mrs. nor Dr. Hertslet or any of the propagandists, is ready to tell us openly that girls qualifying in this club for domestic services would be granted certificates which would entitle the holders thereof to a more living wage than earned today. That perhaps would be an inducement for the girls to acknowledge the Club. Moreover, many girls would become certificated in a short period since we may easily and safely claim that seventy five per cent of our girls in Johannesburg are proficient and qualified domestic servants in whatever line coming within their sphere of labour. The few, indeed very few, exceptions that are, are girls who have been so unfortunate as to meet with employers who lead a careless life.

As to the resting room, I find it a true portrait of the whiteman's vanity and a correct translation of misleading statements which whilst white-washing the original campaign for the establishment of a Hostel, do not however unearth the whole secret. Those who are to study the question in conjunction with their Johannesburg experiences will I am sure not fail to see what is interwoven in Mrs. Hertslets "Resting Room." And, again, I am placed in a false position to know what would be the moral effect of the "quiet talk in privacy" advocated

for the Club. One thing is clear to me that such a room would brew mischief seeing that immoral girls could have opportunity to impart im noral ideas to other girls, hence corruption. There is no suggestion of a library containing moral and social books except that we hear about "religion.', If the world only knew how little interest have religious books with the present generation, would not be deluded by the sweet words of your correspondent. I am not ready to suggest anything because I have not been asked to do so except to accept the Club as a God sent institution. I challenge any man to prove the undoubted genuiness of the Club. As for myself, I am perfectly certain that there is no better Slave-market than the Club itself. And I am ashamed of the Editor's attitude in the matter, and his readiness to commit to permanent serfdom the many unprotected children of his motherland.

CORRESPONDENCE.

Abantu-Batho.

In the Courts of Justice.

IS JUSTICE DONE?

11-2-15

[By Ramobay.]

"I find you guilty: The worst feature is that you have thought fit to put up a false defence. I never like to have to take the word of Natives as against whitemen, but I have to do it sometimes." The foregoing is a statement which Mr. H. H. Hopkins is alleged to have made in "C" Court on the 16th of September last, in giving judgment against a whiteman who was charged wifh having caused an injury to three Natives by means of a fuse to which was attached a detonator. This whiteman was found guilty and fined £10 or a month's imprisonment with hard labour. In this case, of course. the Magistrate had to take the word of Natives in preference to that of a whiteman.

I am not concerned with the rights and wrongs of this case. but I wish to bring to the notice of the readers of this paper and to the Native population in general what may be termed rightly the inner history of the Courts' injustice to the Natives in cases where the interests of the whitemen clash with those of the Natives. After the alleged statement who can deny the fact that many Natives have been convicted and made criminals and branded with the "degree" of F.I.R.D., not because they were really guilty but because their word could not be taken by those in authority: for the simple reason that the interests of the whiteman must be safe-guarded against the intrusion and interference of the so-called inferior blackman? No wonder then that Native interpreters in Law Courts have been substituted by white interpreters who in most cases are grossly ignorant of Native languages. From the statement made in "C" Court, one is forced to believe that the substitution of Native interpreters by whitemen was done to debar Natives being heard correctly by the Magistrates. That of course was the beginning of this gross injustice to Natives in the Law Courts.

Most of these white interpreters are people who only know what is commonly called "kitchen Zulu." A "Professor" of this kind of Zulu, which is of course a corruption of the Zulu language, surely cannot even interpret correctly for a Znlu man, to say nothing of a Mosotho, Mochuana or a Moxosa who does not at all know the Zulu language. It may be argued that there are few Natives who are qualified in this respect, and who may not interpret correctly in English. Against such argument I may say that there are many educated Natives who, although may have no thorough knowledge of the English language, are in a better position than a white man who does not know Native languages. It is better to tell the Magistrate in bad English exactly what the accused says than to tell him in good English the opposite of what the accused says.

It must be borne in mind that the policy of the whiteman is to make this a whiteman's land, and in doing so he is forced to do injustice to Natives who are his rivals. The Native must be trodden down so as to remain a hewer of wood and drawer of water. He must pay heavy taxes so that he may be compellled to work in the mines for the enrichment of his so-called master and guardian: He must be content with being a nominal subject of the King, and do nothing in defence of that King of the Empire which he claims he forms a part: and he must not say "Cives Britannicus sum" in the Law Courts and in a country which is said to be under British Rule. He cannot get that British liberty, justice and freedom which are contained in that respectable Constitution—a constitution which unfortunately has been somewhat regarded by the white South African as a mere "scrape of paper" in so far as it affects the Natives, but otherwise is regarded a good Constitution because it gives the whiteman the power to govern himself and thus enable him to frame laws for the oppression of the helpless and unprotected Natives and for the repression of their progress.

British principles of justice, libert and freedom have been violated in thi country, and the "most unkindest cu of all" is that they have been violated by men who profess to be Britishers "Oh! Brittania, have you been brough so low, and is there none to uphold th traditions that have made you th foremost country in the world?' Have your sons forgotten that it wa by your liberality and magnanimity that you have been able to control an Empire in which the sun never set and never rise? What does the Union Jack signify in South Africa? It surely does not stand for and as an emblem of justice as it does in England. Thus the rights of people who have been debarred from the government of this country have been violated as though they were at war with the Government. Shall the aggressors on our rights escape the natural punishment? Did not Pharoah and the Egptian nation suffer for the deaths of those innocent children who were murdered in accordance with their orders? What was the cause of the decline and fall of the Roman Empire? Was it not the fact that while the Romans lavished in luxury, they neglected to do justice to those who were their slaves and were responsible for the production of that luxury? In the High Tribunal of Him who is the Author of justice there is no escape from the inevitable:—

The laws of changeless justice
Bind oppressors with the oppressed,
And close as sin and suffering joined
We march to fate abreast.

Rev. John L. Dube and Rand Natives.

Baretta

2/2/15

Under the Chairmanship of Mr Attorney Alfred Mangena the Rev John L. Dube, President of the Native Congress, had a most successful public meeting with the Rand Natives at the Doornfontein Native Congregational Church on the 28th ult. More than five hundred attended. The occasion was used to clear up certain misconceptions that prevailed concerning the President's attitude regarding the Native Congress; and his address might have been interpreted as an electioneering speech seeing that the Presidential term stipulated in the Constitution has expired and the triennial election must soon take place.

To impress his hearers Mr. Dube dwelt on what may be considered matters of the most vital importance in native politics—the revision of the Congress Constitution; need for unwaivering loyalty to the King and government; the Johannesburg natives' claim to protection by the Municipality. On the last item he was very emphatic, showing how they were neglected in the matter of proper housing although the very life of this town was dependent on its natives. he said, The time has come, for them to speak out and be alive to their interests. At the conclusion of a very spirited address which occupied about an hour the following resolutions were unanimusly adopted:—

1. That, the President having pledged his word to the Government of the Union of South Africa at the outbreak of the war that during the existence of hostilities, and until peace is declared, no contentious matters with respect to native questions shall be discussed or debated at a meeting which the Congress may hold, this meeting fully endorses the action of the president in this respect, and places on record its sincere thanks to him for being so considerate during the present crisis; and further pledges itself to support the President in his object or any other which will tend to allay misunderstanding or to assist the Government in any possible way. Further, this meeting binds itself to support the president of the Congress in his decision to convene a meeting as soon as possible for the purpose of dealing with the following: (1) To discuss the financial report; (2) to amend the constitution; (3) to elect new officers; (4) to deal with matters generally that are not of a contentious nature.

2. That the members of this meeting have seen and read with astonishment a certain article that appeared in the "Transvaal Leader" on April 8, 1915; headed "Sikana's Day: Native Prophecies Revived: Strange Agitation Along the Reef." This meeting unanimously deprecates the unjustifiable and false accusations made against the native ministers of religion and the natives generally on the Reef, and respectfully begs to assure the Government of the Union of South Africa that there is no intention on the part of the natives to enter on any Strike propaganda, but to observe their strict loyalty to King and country, and to render the Government any assistance in the present war.

3. That the attention of the Municipal Council of Johannesburg be called to the extremely unhealthy conditions under which many natives are at present residing within the Johannesburg Municipality, and that the said Council be urged to provide within the Municipality suitable accommodation in which such natives may find healthy homes.

Africa – 1915
Current

A GLARING INJUSTICE.

Abantu-Batho
9-2-15

THE Railway Regulations allow Ministers of Religion to obtain Concession Tickets and travel at a reduced rate. Lately, however, an alteration has been introduced to these Regulations, and the instructions in pursuance thereof read as follows :—

"Add the undermentioned as a note to Section 5 of Clause 94, with effect from the 15th of August, 1915."

NOTE. —"Certificates of Coloured Ministers and Missionaries must be countersigned by the European Superintedent of the district to which they belong."

"The effect of this amendment is to withdraw the concesssion from ministers and missionaries of relgious denominations which are not under the control of Europeans."

Was ever a Regulation from a Government Department more drastic, glaringly unjust, and grossly unfair? The Railway authorities responsible for the issuing of such a wicked and mischievous Regulation should know that the Ministers thus mulct are men possessed of all the requirements of an ordained Minister of the Gospel and have been recognised in other respects by the Government as responsible heads of their different denominations. It is, for instance, an unquestionable anomaly that while Government grants to these men the privilege of being Marriage Officers it should on the other hand withhold from them Concession Tickets. Moreover, no abuse of this privilege has been shown to exist. Supposing there was? We all know that law-breakers in any shape or form are peremptorily dealt with and invariably get their desert. Therefore, the step taken by the Railway authorities in this respect is utterly indefensible unless they are guided by the motive that all Ministers of Separatists Churches are rogues; one or more of them have been convicted; therefore all of them must be guilty of roguery and must forfeit the privilege of Concession Tickets allowed to others of their cult. But no Government worthy of the name can work on such impossible premises that presuppose guilt on a whole section of a fraternity simply because of prejudice born of certain frenzied imaginations. No; the cause must be sought for elsewhere.

The above observations are in respect of Native Separatist Ministers. But how do the Regulations affect Native Ministers who belong to Churches under the control of Europeans? In their case the anomaly is even worse. Among them there are men who are given the sole charge of parishes, circuits, congregations, and even districts. These men must await the countersignature of a European Superintendent who does not exist before they can prosecute their journey. If they have to fish out European clergymen to countersign their applications for Concession Tickets every time they move they are at once reduced to a subservient position. To aggravate the situation, one has to imagine the REV. ELIJAH MAKIWANE, for instance, who is this year Moderator of the Synod of Kafraria of the S.A. Scottish Missions, having to ask a European Minister over whom he presides at meetings to countersign his Concession Certificate before presentation at the Booking Office. It is absurd!

The policy of differentiation against any section of the community has never succeeded especially if practised by the government of the land. We have been taught to believe that in the Christian Ministry all are equal; why at all do those who have been called to that Ministry and have received their great commission from the Head of the Church allow the Government to make these insidious differentiations which only serve to embitter feeling where otherwise peace and harmony should prevail? Let the different European Missionary Associations speak out and dissuade the Railway authorities from embarking on such a pernicious policy. We are glad to know that representations through the Native Affairs Dept., have already been made by certain leaders of natives pointing out the unfairness of the whole thing; and we only hope Justice will be done.

MINISTER FOR NATIVE AFFAIRS.

Abantu-Batho
9/10/15

IN his recent tour through the Union the Minister for Native Affairs must have had new experience arising out of the unusual interest the native people have taken in him as Premier Commander-in Chief and one entrusted with the charge of their affairs. Nearly everywhere our people have seized the opportunity of presenting to their Chief addresses of welcome and expressions of loyalty to the King and Union Government. This is as it should be. It may, however, be pointed out that the reason for natives evincing such keen interest in GENERAL BOTHA— interest usually unnoticeable under ordinary circumstances— is due to the fact that the Premier himself, unlike many persons in high places, has taken a new course in regard to considering our people as a factor in the body politic worth his attention Never in the history of the white and the black races of this land has a great soldier and responsible Minister of the Crown publicly thanked natives for any signal service they may have rendered the KING and country, military or otherwise, as did GENERAL BOTHA after his return from the conquest of German South West Africa. His attitude has been very favourably commented upon by responsible leading natives, and his action will be long remembered.

In raising this point we do not mean to say that the gallant General has done all that he should do in the interest of the neglected native people. Yet a good deal remains undone and urgently demands his attention. Our grievances are many and sundry. They have been so oftentimes made known that it is unnecessary to re iterate them. We are rather inclined to believe that sooner or later they will receive the attention they deserve from the Government of the land. We have done our little share in the war that confronts our Sovereign, and we have not attempted to shirk our responsibility as his subjects. For the little we have done we expect recegnition. And no one can give effect to this than GENERAL BOTHA who has witnessed native devotion to duty at the front and has been constrained to publicly declare his appreciation and admiration there'or.

Botha at Burghersdorp.

Our Chaplain Receives Civic Honors.

THE BANTU ADDRESS CHEERED THROUGHOUT.

[FROM OUR OWN CORRESPONDENT].

The Guard of Honor and Volunteers punctually met in front of the Town Hall at 9.30 a.m; and immediately orders were given by the Moyor trotted their horses to the Station to meet the gallant General. The Native School Children under the supervision of our Chaplain, Dr. Mqoboli, and direction of Messrs. Jakavula, More and Mrs. Kuze, teachers, filed "four deep" from the bridge to the shop opposite the Jubilee Hotel. Motors occupied by the gentry of the town proceeded continuously to the Station. It soon became quite apparent that the day was and should be historic. This, being the head quaters for diversity of spirits, inspired determination to those of the opposite spirit to make it a successful day, and it was successful. The appearance of the General's motor evoked from the Native School Children a long and hearty cheering which was duly appreciated by the General in the usual way.

Our Chaplain was invited by the Mayor to the platform erected for the occasion; this action by the Mayor, and in a Dutch town, was regarded by the public as civic honors. After the Municipal, Divisional and S.A. Party addresses were given our chaplain was called upon to give his. Before reading, he courteously prefaced it as follows :—

"I must on behalf of our Bantu people thank our genial Mayor and Councillors for extending us the privilege of taking part in this historic occasion. The gallant General, apart from his being the Premier of the Union, holds portfolio of Native Affairs and is thus the Chief of the Natives. I therefore as Senior Chaplain of the South African Native National

Congress give him our royal salute " Bayete !" (cheers).

Address,

THE RT HON. LOUIS BOTHA, P.C., LL.D., M.L.A.,
Premier of Union Parliament,
General Commanding Union Forces,
Minister for Native Affairs.

Dear and Honoured Sir,

We the Bantu People of the District of Albert, tender no apology for taking the opportunity thus offered by your visit to this town to address you on this unique occasion.

It is with unparalleled joy and pleasure to inform you how proud we are of the victory which you have achieved in German South West Africa in such a short time and with practically so very few lives lost.

We believe that in addition to your famous and chivalrous heredity you have, as Chief of the Natives, imbibed that renowned spirit of the Bantu Warriors which regarded deaths as entrance to eternal rest and joy.

You have saved South Africa from ruin and thus paved the way for the Gospel of Christ to penetrate into that large Territory and dispelled to the everlasting doom the atrocious crimes with which that Colony has been so notorious the world over towards the Black and Coloured inhabitants.

True what the sweet Psalmist of Israel says: "Promotion cometh not from the East, nor from the West nor from the Desert (Backveld), but God is the judge: he putteth down one and setteth up another."

May you live long to enjoy the laurels which are being showered upon you by the Great-Great-One.

On behalf of the Bantu people of this District and as one of the Chief Executive of the S.A.N.N. Congress and Chairman of the Burghersdorp Vigilance Association, I subscribe my name.

E. J. MQOBOLI.

In thanking the address the General said *inter alia*: "I am not ashamed of holding portfolio for Native Affairs. I am proud of the loyalty the natives displayed in the recent war with the Germans in German South West, and the quiet spirit they exhibited during the rebellion. It is true what the address says regarding the atrocities committed by Germans on Native and Coloured inhabitants. They must look upon this war as deliverance from treatment for which we lack words to describe. This also is the only address which I am proud to say connects this war as opening the way for the Gospel of Christ. I am thankful for the whole wording of it."

His reply, including the other addresses, took more than two hours amidst deafening cheering. Questions of no importance were asked by the other party and were satisfactorily answered. A vote of full confidence was accorded General Botha with great and prolonged cheers.

NATIVE WELCOME TO THE PRIME MINISTER FOR THE UNION OF SOUTH AFRICA, GENERAL LOUIS BOTHA.

Knowing that time will evidently not allow you to listen to a very long address of welcome, the undersigned Committee, on behalf of the Natives of the town and district of Vrede, have nevertheless equally found it their obligation to present briefly, as they hereby do, a hearty welcome to the Prime Minister for the Union of South Africa into Vrede. The disturbances that recently took place within the Union of South Africa were, not without effect, brought to the ears and observation of the natives, and they as a people congratulate the General for the excellent and speedy way by which the said disturbances have been quelled and pacified by the General and his powerful Defence Forces. Their gratitude is doubled by the splendid victory gained by the Union Forces in German South West Africa. It satisfies the natives to recognize with what air of feeling the General viewed the unjust treatment their people received in that territory; they therefore sincerely hope that the Native Policy within the Union will be liberal and sympathetic. They further desire to assure the Prime Minister of their loyalty and sympathy. Last but not least, it is their desire that celestial endowments and intellect may encompass the General that he may have ability to execute his undertakings to the satisfaction of all the Races in the Union of South Africa.

T. J. ZUMA, Chairman,
J. P. TSHONGWE,
J. HLATYWAYO,
J. C. W. DICHUBA
SOL. RADEBE,
T. J. J. MOLOI,
JER. DHLAMINI,
J. MSIMANG,
} Committee Members.

AFRICAN UTOPIA IS FATAL MIRAGE

Eighteen, of 112, Return from Quest Lean of Body and Pocketbook.

MANY DIE; CHIEF SAM ILL ON GOLD COAST

Beri-Beri Kills Liberia Pilgrims Who Sailed from United States —Inertia of Purse Blamed.

Chief Sam has the beri-beri. The famous member of the tribe of Akim, Ashantee, Africa, lies ill on the west coast of the continent to which he led a contingent of American negroes. Of the 112 in the party that set sail from Galveston in August, 1914, on the steamship Curityba, rechristened the Liberia, some are dead, some are still in Africa, while others are on their way back to the real land of the free. The expedition, broadly speaking, was not a success.

Eighteen members of the Liberia's original crew reached New York yesterday on the Norseman from Liverpool, sadder, wiser, reticent and looking the part of what their papers termed them, "distressed seamen."

Captain Manuel F. Caneca led his swarthy seventeen off the freighter yesterday, marshalling them with a tropical umbrella, gray outside, green inside, and with a marvellous ostrich-claw handle carved from ivory. The negroes were attired in everything from a fur-collared overcoat to the more modest attire of men with a year's pay coming to them.

Things all went wrong when Chief Sam's money gave out, the captain intimated. Further than that he would say only that his nephew had been one of those who succumbed, he had been sick from beri-beri himself, and was feeling rather shaky at the present moment.

Dr. P. J. Dorman, of Mantee, Okla., the former ship's doctor on the expedition, was more communicative. "Yes," he said. "Chief Sam got the beri-beri. He's got it yet, but I guess he will pull through. What is beri-beri? Why, you'd just call it inertia in English, I guess, just inertia!" Noah Webster called it a spasmodic rigidity of the lower limbs, and let it go at that.

Inertia of Pocketbook.

"Inertia of the pocketbook due to an absence of money," was the diagnosis given by a former wireless operator of the Liberia, Frederick Zahn, of Roxbury, Mass., the only white man of the crew. "It's a wonder any of us got back at all. The whole trip was hell! The rest of these fellows are afraid to talk about it.

"I have $375 in back pay coming to me now," continued the irate wireless operator. "I joined the ship up in Boston, thinking it was a regular job, but it wasn't; we almost starved. Captain Caneca took charge at Pensacola on August 20, 1914, and took us to Havana, Barbados and the Cape Verde Islands.

"At Maio, Cape Verde Islands, the British auxiliary cruiser Victoria seized our vessel on November 19. They suspected that we were taking supplies to the Germans, when in reality we had simply a heavy load of coal to last the round trip. The Britishers put a prize crew aboard, who stayed on till we reached Freetown, in Sierra Leone, Africa.

"That was the trip! The food got low. Three passengers and a member of the crew died. Chief Sam stayed in his bunk, praying! The water gave out entirely, so that we put barrels up on deck to catch the rain. Then, when we reached Africa, we had to live on canned beef on board the ship. Most of the people went ashore. Ten more of them died.

"Some of these fellows with me here in New York attempted to walk to Chief Sam's alleged property, seventy-four miles inland. They did, and they walked seventy-four miles back, too. That's why they don't walk around town here any too lively."

British Seize Vessel.

In a word, Chief Sam's money gave out and the Liberia's crew struck for wages. The British government then took a hand and seized the ship on a writ of fief at Anamabos, where the vessel still lies. The British then undertook to get the crew back to the United States, and sent eighteen to Hull on the Obuasi, from whence they were transferred to Liverpool and put aboard the Norseman for New York. The rest of the crew of forty-three were at the Canary Islands when last heard from.

Salt Pond was the particular spot on the Gold Coast that proved disastrous to the negroes. A large percentage fell sick of malaria and other tropical fevers and there were some cases of beri-beri. The food of mangoes, bananas and cocoanuts also produced bilious attacks.

A very disgusted eighteen called at the British Consulate yesterday afternoon to be paid off. The clerk there sent them over to the shipping office on South Street, where they were promptly sent back to the consulate again. The seamen who had done the 148-mile walk out to Chief Sam's place on the Gold Coast stood the tramping the best.

Finally the purser of the Norseman arrived, with the men's papers, and they were started to their various destinations last evening. All are American citizens, but were under British jurisdiction until they reached the port from which they embarked originally.

At a late hour last night not one of the eighteen cared one large, ripe mango for what might become of Chief Sam, the Gold Coast in general or Africa in particular.

SEGREGATION IN AFRICA.

Talking about segregation. Listen to this wail from Africa seen in an African publication;

And what has segregation done for the native?

It has very considerably increased his burdens. It has diminished the size of his already diminutive pocket, in order to cope with the extraordinary increase of expenditure. It has given him full measure, pressed down, and running over, or cold shoulder, which after all is not a very appetizing banquet, and which nobody really enjoys. It has set him wondering whether he has an abiding city in Freetown—his own—his native land—at all; whether, in a few years' time, the segregation policy will have assumed such proportions, that like his South African brother, he will be relegated to the bush. Indeed, he is beginning to wonder whether it would not be better to reside in England altogether, where he is sure of infinitely more human treatment at the hands of Englishmen than in his own country.

Segregation came in after the manner of March—like a lion roaring down the native, and sweeping everything before it. It will go out, everything that is base and ignoble and unjust and intolerant will go out—like a lamb—at the advent of the Great Ruler of the Universe.

We said not long since that the African's danger was similar to our own in this country—the jeopardy of their civil status. Otherwise the advent of the white man in their affairs is a blessing. We are blessed in this country as will be seen when we measure the distance from which we came. But growth is nature. To aspire to be, to live in the choicest fields permitted to men is in the heart of men when once touched by the refining influences of civilization. We say again Africa is this country over again as it concerns the evolutions of its people. Their problem is tremendous, but in the end, in the centuries to come, these people will percolate from the hopper of the existence as that elixir which the chemists of old sought for in vain refined as pure gold from their dross of circumstance. We are yet in the crucible, but we see something at the end and are greatly encouraged. With them all is yet intensely dark. But the light will come. "Behind the clouds the sun is still shining."

Africa—1915
Current

Rewards for Bravery.

African Mail 21/7/15

RECENT advices from the Coast bring to hand details of the awards given to some brave West African troops who took part in the German South-West Africa campaign. We cannot give the despatches in full, but the following is the gist thereof:

B COMPANY.

No. 4,016 Sergeant Amadu Tumutu, £3—At Wumbiagas, on 16th June, 1915, for his gallantry in continuing to command his section for six hours, when slightly wounded in two places, when under heavy fire at close range.

No. 4961 Sergeant Bukabe Kukawa, £3—At Ekom, on 8th May, 1915, for gallantry, when wounded, in continuing to advance and command his men, and drive back the enemy, who were in superior numbers and at very close quarters, for fifteen minutes, until ordered to retire.

No. 6756 Corporal Timbela Busanga, £3—For his gallantry in action near Ngwe, on 20th June, 1915, being at the time a private and No. 1 of machine gun section, in carrying on with the duties of No. 1 after Lieutenant Earle was seriously wounded, and after his No. 2 and two ammunition carriers had been killed and another wounded. He took Lieutenant Earle's place continued to fire the gun with great coolness and rectified a difficult failure, being under a cross fire from two machine guns at 50 yards range and rapid fire from over a hundred rifles for twenty minutes. Owing to the pattern of the tripod, the gun can only be fired from a kneeling position.

No. 5926 Private Bani Dagarti, £2—On 14th April, 1915, for reconnoitring the enemy's camp near Essaku two days north-west of Bare and obtaining valuable information.

No. 6426 Private Musa Chakosi, £2—On 14th April, 1915, for reconnoitring the enemy's camp near Essaku two days north-west of Bare and obtaining valuable information.

No. 6754 Private Braima Busanga and No. 6757 Private Musa Kano, £2 each—On 16th April, 1915, for reconnoitring the enemy's camp at Lelem, about 16 miles north of Bare, and obtaining valuable information.

PIONEER COMPANY.

No. 4476 Sergeant John Zevunu and No. 4865 Corporal Mama Wongara, £3 each—For on several occasions rendering valuable services to Captain Biddulph when forcing a passage over the River Kele under heavy hostile fire.

No. 5658 Private Suley Ibadan and No. 5885 Private Issa Grunshi, £3 each—On 16th November, 1914, when out on patrol under Lieutenant Butler in the vicinity of the Cameroon mountains, the patrol, which was only twelve rank and file strong, came into contact with a strong patrol of the enemy (11 Europeans and 64 native soldiers). Our patrol utterly routed the enemy, killing three Europeans and two native soldiers, capturing a Maxim, and many loads. Many of this company came to Buea afterwards and surrendered. Captain Butler in his report says: "These men were very steady and behaved with great coolness in a critical situation."

No. 7234 Private Jatto Dagarti, £3—On 5th December, 1914, at Nlohe bridge, the Germans were in position on the left bank of the Dibombe river; late Lieutenant Schneider, late Lieutenant Luxford, and No. 7234 Private Jatto Dagarti, were up with the advance guard, the Germans opened with rifle and Maxim fire, from over the other side of the bridge, at a distance of about 80 yards, killing Lieutenant Schneider and wounding Lieutenant Luxford. This Private prevailed upon the latter to remain where he was until dark, and crept over and ascertained that Lieutenant Schneider was dead. Our troops had to retire: this Private remained with Lieutenant Luxford and when dark conducted him back to our outpost line.

D COMPANY.

No. 4887 Sergeant Amadu Fulani and No. 5669 Lance-corporal Barba Fulani, £1 each—For exceptional services rendered on patrol duties in the Bare Nkongsamba districts.

A DISAPPOINTED CHIEFTAIN.

7/15/15

AN UNGENEROUS ACT OF THE GOVERNMENT.

Abantu Batho

IT will come as a surprise and a cause for deep regret to our people to learn that the farm that was given to the late Chief DINUZULU ka CETSHWAYO by the Government, situate near Middelburg, Transvaal, has now been taken away from his heirs who received a summary notice early this year to quit the farm on the 1st day of May last. Efforts of palliation with the Government to reconsider its decision and to allow further and undisturbed occupation of the farm by SOLOMONa ka DINUZULU, son and heir to the late Chief, have been made since: all to no avail. The young chief has had no other alterative now but to remove all stock, goods and effects of his late father from off the farm. During the short occupancy of the farm by the late Chief DINUZULU it was known to him that General Botha had been very much censured for giving such a beautiful farm to a "Kaffir Chief," But we least expected that such invidious representations would ever take effect on the authorities, as they have now proved. Of course. we are not conversant with the terms under which the gift of that farm was made to the late Chief. All we know—and what DINUZULU himself understood—was that the farm was given to him as his own; hence his christening the farm "Kwatengisiwe."

We all remember the "howl" made by the white people of Natal when, by the magnanimity of General Botha, DINUZULU was liberated from the Newcastle gaol to Pretoria and thence to the farm in question. Was it then a diplomatic move on the part of the gallant General? or was it a desire to prove his friendship of long standing to the unfortunate chief?—friendship which was first formed during the life-time of CETYWAYO himself, and continued and culminated in the cession of the late New Republic. If the former, then General Botha as head of the Government and Minister for Native Affairs was ill-advised; if the latter, then he, personally, has lost all confidence of the entire Zulu nation and his government deplorably falls in the estimation of the natives generally and the Zulu people particularly. At this juncture one can only recall the pathetic words of the aged and trusty, MANKULUMANE uttered by the graveside at the burial of DINUZULU—"*Belunou! aninankonzo*."

"IMVO" AND THE NATIVES LAND ACT.

7/15/15

(The Editor, *Abantu-Batho*.)

Abantu-Batho

Sir,—In the "Imvo" of August 17th. appeared a report of meetings which were held at Komgha, Cape Province. According to the report, Mr. Gilfillan, Assessor for the Natives Land Commission, attended a large meeting of farmers and others interested in the question of the expropriation of lands owned by Europeans for the formation of Native Reserves in that District.

In the course of his address, we are told, Mr. Gilfillan mentioned the fact that certain farms along the Border from Queenstown to the Kei mouth were useless for Europeans settlement and would, therefore, be expropriated for Native settlements: whereupon the meeting unanimously passed a resolution condemning the proposal.

Further, the report states that Mr Geo. Blaine, member for the Border District, addressed his Komgha constituents later. "In reference to the Natives Land Act he (Mr. Blaine) could say a little, until the report of the Commission came before Parliament, but he would emphatically oppose the expropriation, under any recommendations to be made, of any white man's land in favour of Natives." This part of the address was especially cheered, says the "Imvo."

What is of great interest and importance to us is not particularly the attitude which Mr. Blaine and the Komgha farmers took against the Act (for that is exactly what we anticipated and what we have, in our previous articles, pointed out,) but what we are concerned with now is what the "Imvo" says in commenting on that attitude. The "Imvo" says, "it is becoming clearer and clearer every day that between the opposition of the white farmers and that of the Dube following among the Natives, the Government and their Natives Land Act, may be said to be between the Devil and the blue sea. We do not give up hope, however, that by moderation and practical commonsense the policy may ultimately achieve the end desired of securing Natives land commensurate with their numbers."

The above is the "Imvo"s statement which shows us perfectly well that the voice of the "Dube following,"

which was regarded by "Imvo," since the introduction of this Act, as a "voice in the wilderness" and also as a "new danger," is becoming audible day by day to the "Imvo and its following. When in 1913 "the Dube following" warned the Imvo & Co. against the whiteman's diplomacy of depriving the Natives of their land by the very plausible scheme of creating Native Reserves, the "Imvo" turned a deaf ear, entered into a propaganda of preaching against what it termed "the new danger in the North." But to-day, the "Imvo" finding that the scheme meets with opposition not only from the Natives but also from the white farmers and some Members of the last Union Parliament, is apparently losing hope in the success of the scheme. It is apparent that as the "voice in in the wilderness" comes nearer and nearer and therefore clearer and clearest, the "Imvo" will realise its misconception of the whiteman's stratagem in dealing with Natives.

This is the socond report which appeared in the *Imvo* giving instances where farmers and prominent men protested against any suggestion of the expropriation of land belonging to Europeans. Now, can the *Imvo*, under the circumstances, still hope that justice will be done to Natives in the division of land? Can it still refuse to join the "Dube following" in their unarmed and Constitutional protest against the violation of the rights of thousands of his Majesty's subjects? Can it still hope that there would be a "moderation and practical commonsense" when members of Parliament—people who are responsible for the passing of the Act—"will emphatically oppose the expropriation under any recommendations to be made of any white man's land in favour of Natives?"

Let the *Imvo* beware that the interests of those who are not represented in Parliament will not be considered by legislators, especially when they clash with those of the represented! If the farmers through their representatives, force the Government to submit to their wishes (as they will do) there shall be no hope nor the aquisition of land by Natives, the Imvo included.

We hope that that journal will make a right-about-turn at once, after what took place at Komgha. It is no use to persist in obstinacy against reason and facts. The whiteman is determined, and will fight to the bitterest end, to make this a whiteman's country. He may speak kindly and sympathetically; but that is his stratagem whereby he will manage to carry on his gigantic scheme of depriving the Natives of their land and their human rights.

I am etc.,

RAMORAY

YORUBA PEOPLE RESISTED HOUSE TAX IN WEST AFRICA

England Forced the Natives of Nigeria to Pay House and Land Taxes, But Germany Broke Up the Suggestions—Win at Mass Meeting.

(Special to Chicago Defender.)

Enu-Owa, Lagosh, W. Africa. Dec. 31.—"He who has battled," says Carlyle, "were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully 'abiding by the stuff.'"

Michael Deniyi Williams, who was known in Nigeria as a Registered Druggist, although but 23 years old, has graduated from the Barnes School of Embalming in Chicago with honors, and successfully passed the Illinois State Board examination. He was born in Lagos on March 3, 1892. Deniyi brings the principal historical facts of Lagos, West Africa, to prove to the Americans that the Negroes in Africa will not pay house tax, for this reason, that God gave the land to their great grandfathers, who had fought with England, France, Germany, and Spain in West Africa. Hear what he says: "If England is not tired of fighting in 1916, and Germany is not tired of killing British and French soldiers, the Devil will come down from hell and part them; but the Negroes in Africa will have good opportunity of using their abilities. Let them fight, they will soon repent of their wickedness!"

In the year 1895, when Oyekau was the King of Lagos, there was a great fear on the people caused by an attempt by His Excellency, Governor Carter, to levy a tax on house and land in the island of Lagos. A deputation of the aborigines waited upon the unofficial members of the Legislative Council and expressed their disapproval of the same. After this, about 5,000 citizens of Lagos, consisting of all classes, went in a body to Government House to express their disapproval of the proposed house and land taxes. It was thereby rendered null and void.

In the same year (1895), the Right Rev. Bishop Tugwell sent a letter to the King, the chiefs and elders of Lagos, on the mortality of people in Lagos. A mass meeting was held at Enu-Owa by the chiefs of Lagos to devise means whereby the death rate would be diminished; the letter proved that the death rate was attributable to the action of the native medicine men (magicians), and the Shango Worshippers (the worshippers of the god of thunder), who are using foul means in the town.

At the meeting the leading worshippers were deputed to consider the matter. But the evidence given by the following leading men, namely, Arobadade, Bamgboshe, Agbaosi, Ajanaku, Awishe, Lemomu and Alufa Abibu, went against the above charges. Afterwards it was resolved to address a letter to the leading clergymen at Lagos requesting them to arrange for a week fervent prayer for that purpose. A letter was also addressed to Bishop Tugwell, signed by Chiefs Eletu and Onimole stating that the bishop regarded as foul means was their remedy the "Omo Ero" (magnetic water). The bishop then replied in a lengthy letter showing that the high rate of mortality could not have been due to the cause assigned by them, but (1) The crowded condition of the town. (2) The absence of any system of drainage. (3) The presence in many of the back streets and nooks of the town, of decaying and rotten vegetables, dirt, filth, rubbish, etc. (4) The need of an embankment or wall on the north side of the island. (5) The lack of any water supply for the town. (6) The inexperience of the native doctors, their ignorance of the simplest rules of health and of the laws of nursing, the indifference on the part of the sick and their friends to the direction of skilled and qualified medical men. (7) The prevalence of gross mortality among all classes of the community, heathen, Mohammedans and Christians was the anger of God. He further stated that the "Omi Ero" (magnetic water) was a sin to God, and that all should repent of their sins, and serve the true God, and advised that a deputation should wait on the Governor on the matter of sanitation of the town. Oyekan (King of Lagos) and his people resisted the house and land taxes, and Germany broke up the suggestions by waging war with England in 1914.

Sanitary Science Has Been Discovered by Deniyi.

"I am a licensed embalmer and registered druggist," said Deniyi. "Why should we pay for the land that God gave to our fathers and why should we pay for the house that our father built? That will not be done. I will teach my people the art of embalming and sanitary science because I have discovered these sciences in America, and they will help me to establish a school of embalming in Lagos, West Africa. Why should I not go back home and use my ability? I have delivered my people from "Black and White Magicians, who rob them through the mail, and my fame will be next to the King's fame in Nigeria because I have developed my talent, and had lots of experience in America. Why should I worry? I will leave next April for Europe to complete my special course on anatomy, and become Professor of Anatomy."

CORRESPONDENCE.

abantu-Batho

THE HELPING-HAND CLUB

9/9/15

Sir,—Our young friend Selby Msimang is so evidently sufferimg from "swelled head" that it is difficult to take seriously his article on the Helping Hand Club for Native Girls that appeared in your issue of June 24th.

His diligent search in the Dictionary for suitable polysyllables combined with an acute attack of the above disease has resulted in a column of nonsensical impertinences.

He accuses you, Sir, of being "guilty of misleading the public"—and then proceeds to refer to a "document issued by the Municipal Commission to enquire into the housing of natives, when no such document is in existence.

The Municipality have issued no recommendations yet *re* native housing; had he examined the original report to which he evidently refers, he would have seen that it is issued by a Committee representing various organisations in the town, that makes recommendations to the Municipality!

The references to the "slave market" can only be looked upon as the mouthings of a deliberate mischief-maker, the absurdity of which is only equalled by stupidity of paragraphs which deal with the various possible results of such a Club as is suggested—results which only exist in Msimang's heated imagination. His closing sneer at religion is utterly unworthy of his past training and the whole tone of his letter is such that will not add to his reputation.

I do not intend to discuss the merits or demerits of the proposed Club, but much regret the attitude taken by your correspondent. Here, for the first time in the history of Johannesburg, are white [illegible] interest in and prepa[illegible] welfare of some of [illegible] of this city, and their [illegible] greeted by this man with [illegible] abuse. I quite recognize Mr. H. S. Msimang has no claims to leadership among the "Abantu;" his ignorance is palpable, and his lack of vision deplorable, but I venture to suggest that the views of callow youth on such important matters are out of place in a reputable newspaper.

I am, Sir,

Yours etc.,

WELL-WISHER.

BRITISH WORK TO PUT STOP TO SLAVERY IN WEST AFRICA

WHITE BOOK DEALING WITH LABOR CONDITIONS IN SAN THOME ISSUED BY FOREIGN OFFICE.

London, Eng., Oct., 1915.—The White Bok now issued contains a record of the working of this scheme Hall Hall, the consul, says that the prevailing idea amogst the natives of the mainland is "thatto go to San Thome is to vanish forever."

On the cocoa islands the fact was established by the consuls before the Portuguese themselves, that many hundreds of servicaes (laborers) were, according to well known laws, illegally detained on the plantations.

Already, owing to reforms and the vigilance of the ritish consuls, much prejudice has been removed and a number of new laborers have apparently agreed to accept willingly short service contracts for the cocoa plantation of San Thome.

Of the thousands of native laborers captured in the African hinterland and shipped to the Cocoa islands, not one, so far as can be discovered, had been allowed to return. From the anti-slavery conference of 1890 until the year 1908 over 50,000 Africans had been shipped. The British exposure began to make itself felt and in 1910 four slaves were liberated.

Since then the liberation of servicaes has increased, as shown by the following figures: 1911, 385; 1912, 1550; 1913, 2071; 1914, 1821 (five months); total, 5831.

Each servicae is entitled upon restoration to the mainland to a sum of £18, which represents deductions from wages over five years. Mr. Hall shows that, whereas the emancipated servicaes frequently received nothing at all, the following average sums were paid to each preson: 1912, 17s. 10d; 1913, £11 17s. 9d; 1914, £12 11s. 4d.

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PRIMARY EDUCATION AND THE COLOURED PEOPLE.

There are not a few who are wont to repeat with glee the fact that there are nominally 133,000 Coloured children and Native children receiving primary education in the Cape Province. But if these optimistic persons calculated the numbers of Coloured and Native children who were receiving no education at all—except in vice—or ascertained the nature of the education received by the 133,000, their glee would soon be dispelled. Statistics are invariably misleading when they refer to education.

There are approximately 100,000 European children receiving education, and as the non-European population is approximately four times the European, there should be 400,000 non-Europeans attending our schools. But what do we find? 133,000 in school, and 267,000 out of it. Our Provincial Councillors and Parliamentarians are requested to bear these facts in mind, for when it comes to be asked whether the Provincial Councils are discharging their functions, we may at least point to one glaring failure.

Let us examine the attainments of the non-European pupils who were attending school in 1913 (for which year statistics are available). At this period there were 114,178 Coloured children distributed thus:—

Sub-Standards	67,888
Standard I.	12,767
Standard II.	10,538
Standard III.	7,422
Standard IV.	3,439
Standard V.	1,833
Standard VI.	743
Standard VII.	18
Ex-Standard	1

Thus we see that more than half of these children are in the sub-standards, and they generally never get out of them. We may eliminate all pupils below Standard IV., for education below that Standard is practically without value. No pupil who has not attained Standard IV. can be said to have received an education. A few years absence from school rapidly obliterates the beginnings of education made before that stage. Aftergiving out of reckoning the 98,615 childrenbelow Standard IV., we see that only about 6,034 are receiving an education ever likely to benefit them. The fact that only 18 pupilscompleted their primary education by passing Standard VII. is discreditable to the authorities, the Coloured people, and the teachers. Surely out of the 114,178 who entered school in 1913, or out of 104,936 who were inspected, a larger number than 18 could have been expected to pass Standard VII.

We have been wont to blame the authorities, and they do deserve severe criticism for the way in which Coloured education is neglected, but it must be borne in mind that in many respects the Coloured people are themselves to blame. It is necessary sometimes to indulge in a little straight talking, and to remind our people that if they do not become more alive and appreciate the few facilities that are open to them, they will weaken their claim for more equitable treatment.

In these day of penny schools it is difficult to see how Coloured parents withdraw 98,615 children before they reach Standard IV. The conclusion that one arrives at is that our people do not yet appreciate the advantages of education, nor recognise their duty to their children. There are not many schools where our boys and girls may pass Standard VII., but surely even considering the few schools where it is possible to do this, we must admit that the number of boys and girls who do pass Standard VII. is disappointing. This is a matter in which our teachers could do much. We have about two or three hundred of these pupils who, after passing Standard VI., become pupil teachers. It is well to impress upon these ambitious scholars that when they have passed Standard VI. they have not completed their primary education, and, unless they resume their education when they have qualified, they should not be entrusted with classes above Standard V.

As a people we cannot afford to pay high fees for education, but as long as we have penny, twopenny and threepenny schools there is no reason why a larger percentage of our children do not pass Standard IV. or even Standard V.

THE COLOURED VOTER.

AN OPEN LETTER.

Major Creswell and Dr. Abdurahman.

Johannesburg,
October 3rd, 1915.

My dear Hay,—I notice Dr. Abdurahman's statement that the Labour Party is in alliance with the Nationalist Party.

Will you be good enough, on my behalf, to give this statement my absolute and unqualified denial.

How obviously false it is should be clear to the meanest intelligence from the fact that they are running candidates against myself, Steer, Hills and a number of other Labour Party men. Dr. Abdurahman in his eager championship of the cause of his own allies, to wit, De Beers Consolidated in Kimberley, appears not to understand that the Labour Party are able to prosecute their political warfare by themselves, and prefers to remain free from embarrassing alliances.

It might be worth Dr. Abdurahman's while to think of this method of political work. Alliances frequently lead to the weaker party being made a catspaw against their own interests. For instance, look at the way Dr. Abdurahman's influence with the Coloured voter has been the constant catspaw used to get Unionist members into Parliament so that they might there be a bulwark of the Mining Houses to safeguard the importation of cheap Kaffir labour from East Africa and elsewhere to the detriment equally of the Union Native, the civilized Coloured man, and of the white worker.

Look again at the way he was made a political catspaw in that agitation of two years ago to get the Colour bar removed from the Transvaal mining regulations while maintaining the present laws affecting indentured labour and the present Native policy intact. The Coloured man and Dr. Abdurahman were simple enough to think it was for the sake of the Coloured man this agitation was initiated by his allies in Unionist financial circles. The real object of course was to enable the mines to use the cheap indentured Native at the cheap indentured pay, and so dispense with a number of men to whom civilized wages would have to be paid.

No, Dr. Abdurahman, before talking about alliances which have no existence except in the imagination of himself and his Unionist friends, had better try to prove to the Coloured men what use his allies and their policy are to the Coloured voter.

Yours truly,

F. H. P. CRESWELL.

S.A. COLOURED MEN IN KITCHENER'S ARMY

The Union Government's refusal to accept the services of the Coloured men in the fighting line has not killed the spirit of patriotism in our people. We have been informed that several Kimberley Coloured men have been successful in their applications for admission into Kitchener's Army. The first three will leave Cape Town by the *Comric Castle*. They are Mr. Charles Calvert, Secretary of the S.A. Coloured Rugby Board; Mr. George Thomas, Captain of the Griqualand West tournament team and Mr. Kerridge. They are all well known men, and will carry with them the best wishes of the Coloured people. We believe that they will be attached to the Aviation Corps. We have also received news to the effect that one of the younger sons of Mr. and Mrs. Anthon, late of Cape Town, has joined Kitchener's Army. He is attached to one of the Scottish Regiments, and it will not be long before he will be in the firing line in Flanders.

We sincerely hope that these Coloured South Africans will give a good account of themselves.

THE ETERNAL COLOUR QUESTION IN PARLIAMENT.

The following questions affecting Natives and Coloured People have been raised in Parliament during the past fortnight :—

COLOURED MEN IN THE DEFENCE FORCE.

The notorious Mr. C. Fichardt (Ladybrand) asked the Minister of Defence: (1) Were any native or coloured men furnished with Defence Force uniforms? (2) Were any native or coloured men armed? and (3) Were such uniformed or armed native or coloured men used in any operations against the revolt?

The Minister of Defence replied: Native and coloured men serving in the various non-combatant capacities with the Defence Forces are generally provided with uniform. No armed natives or coloured men were employed to assist in the suppression of the Rebellion.

HANDLING OF FOODSTUFFS BY NATIVES.

Mr. W. H. Griffin (Pietermaritzburg) asked the Minister of the Interior whether it is the intention of the Government to introduce at an early date a Bill dealing with native and other servants who have the handling of foodstuffs, who may be instrumental in endangering the public health through being affected by contagious or infectious disease?

The Minister of the Interior: It will not be possible to introduce any such legislation as is referred to by the honourable member; but the matter will be borne in mind for consideration when a comprehensive measure dealing with public health can be brought before Parliament.

PURCHASING OF LAND BY NATIVES.

Mr. H. W. Sampson (Commissioner St.) asked the Minister of Lands what quantity of land was transferred to natives last year, and the total purchase price therof, in the respective Provinces of the Union?

The Minister of Lands: I have assumed the hon. member refers to land transferred from Europeans or European institutions to natives, and that he does not also wish information respecting inter-native transfers. I would also point out that the figures given are based upon the names of transferees, and if, therefore, any transfers have been passed to natives who have adopted European names, they are not included: Cape: 2,162 morgen 163 square roods; purchase price, £6,840. Natal: 6,646 acres; purchase price, £16,336. Transvaal: 6,704 morgen 240 square roods; purchase price, £7,840; also, 50 townrhip lots at £1,427. Orange Free State (Thaba 'Nchu district): 212 morgen 240 square roods; purchase price, £688.

LEST HE SHOULD FORGET IT.

5/29/15

There is a tendency—a growing and pernicious tendency—on public occasions to speak of the population of South Africa as if it were entirely composed of whites—English and Dutch. Indeed, when any reference is made to the Coloured and Native races—the real people of the country—it usually comes as an afterthought at the tail end of a speech. But more often the existence of the Coloured people is totally ignored. We, therefore, note with much satisfaction the Hon. W. P. Schreiner's remarks on the loyalty of the Coloured and Native races of South Africa. No one ever entertained the smallest suspicion of doubt as to the sincerity with which he espoused our cause both before and after Union. Many regretted that he accepted the High Commissionership in England. Nevertheless, they were consoled by the thought that as English public opinion was woefully ignorant on the Colour question, no more fitting person than the Hon. W. P. Schreiner could have been selected to instruct the great English public.

But, now turn nearer home, and read the speech delivered by the Administrator of the Cape Province at the Queen's Statue on Victoria Day. Incidentally, we may remark that Sir Frederick paid a glowing tribute to Indians, who, he said "were at that moment, by their service on the battlefields of Northern France, furnishing a demonstration of the extent to which the benign just, and generous character of British rule evokes the loyal adherence and affection even of peoples who are widely divided from the British people in race, in religion, in tradition, and in all the characteristics which go to the constitution of nations."

Whatever the difference in race, etc., between Indian peoples and the British people, it is certainly a matter for congratulation that Indians are not like some white British subjects who have enjoyed full political rights, but who at the critical moment went into rebellion. But to what purpose is this talking on Victoria Day of Indian loyalty when in the Provincial Council you yourself deny the same people the right to appeal to you when they think they have a grievance.

But this is a slight digression on our part.

Our aim is to point out that Sir Frederic is one of those who too frequently forget that South Africa contains others besides English and Dutch. "Thus, whilst we think," he said, "to-day of our former noble Queen, who was so dearly loved in South Africa," by *both English and Dutch* South Africans, we also think ....."

No one except the great Searcher of men's hearts can tell what is in a people's mind. Whether Dutch South Africans, especially those of the Transvaal and the Free State, loved our Queen at all at any time, or at all times during her life to the extent Sir Frederick de Waal indicated, is something which God alone can tell. We must be content to judge men by their actions; and we do know that many Cape Colony Dutchmen went into rebellion during the closing years of our beloved Queen's reign. We venture to say that the Coloured and Native races of South Africa never loved anyone more than our mother Queen, and that that noble woman was never loved more by any section of the community than by us. Instead of speaking on Victoria Day of the reverence and respect South Africa as a whole has for the memory of our departed Queen, the Administrator, who is supposed to represent all sections, and speak for all on such an occasion, specially referred to English and Dutch South Africans, and quietly ignored the Coloured races. Perhaps the love and affection of the Dutch may recently have been doubted by some, and need a little emphasis at this critical juncture. Perhaps not. We can't tell. But we do know that the Coloured people are not over anxious that anyone who has not their confidence should prate about their loyalty. But, lest he should forget it, we would remind Sir Frederick that he is the Administrator, and on an occasion like Victoria Day he should speak for all, and not leave an impression on the minds of some that he simply utilized the opportunity for the purpose of endeavouring to rehabilitate a certain section of the community into the good graces of British public opinion.

NATIVE MEDICAL DISABILITIES IN WEST AFRICA.

A.P.O. 1-6-10-15 5/14

Some time ago, reference was made in the *I.P.O.* to the disabilities placed upon Native doctors in Sierra Leone. From the latest report of the *Anti-Slavery Reporter and Aboriginals' Friend*," we regret to see that not only has there been no change in the rigid exclusiveness of the rules for admission to the West African Medical Staff, but the Governor of Sierra Leone in the Legislative Council of the Colony gave a very discouraging reply to advocates for the admission of Native doctors to the service.

One of the speakers, Mr. Shorunkeh-Sawyer, said "that if practice in England has become lucrative, do not press medical men to come out to this Colony; give a chance to those who are local, and who, of course, do not expect to get practice in England. If any Native proves himself fit, give him a chance to aspire to be admitted to this oligarchic circle of the West African Medical Staff. When you consider that the population of Natives of the Colony and the protectorate is over one million, and only eleven hundred persons are non-Natives, is it to be suggested that it is not desirable that some facility should be afforded, so that some of these Natives may train themselves for attendance on the bulk of the population."

Perhaps at the conclusion of the war some attempt may be made to put into practice just a little of what has been so loudly preached, and then the African Native may participate in some small measure in the great blessings that will be showered upon mankind by the defeat of the Germans.

CENSUS RETURNS.

A.P.O. 7-27-15

UNION.

(Children of School Age—Over 5 and under 15).

All races	1,474,238
Europeans	279,887
Other than Europeans	1,194,351
Bantu	1,030,571
Mixed	163,780

CAPE OF GOOD HOPE.

All races	669,840
Europeans	138,923
Other than Europeans	530,917
Bantu	412,171
Mixed	118,746

ORANGE RIVER COLONY.

(Between 5 and 14.)

All races	128,157
Europeans	38,163
Other than Europeans	89,994
Bantu	83,613
Mixed	6,481

NATAL.

(Between 5—14.)

All races	329,132
Europeans	19,833
Other than Europeans	309,299
Bantu	279,062
Mixed	30,237

TRANSVAAL.

All races	347,109
Europeans	82,968
Other than Europeans	264,141
Bantu	255,725
Mixed	8,416

(Persons over 85 Years of Age.)

Cape Colony	5,680
Europeans	739
Other than Europeans	4,941
Bantu	3,751
Mixed	1,190

Housing the Natives.

Abantu-Batho 5-13-15

TO-DAY we publish the Report of the Sub-Committee appointed by the Johannesburg Municipal Council's Committee to enquire into the question of "housing the natives" within the Municipal area. The affair constitutes the first earnest attempt to improve the condition of natives in the whole history of our Municipal Government. That it will be regarded with the utmost satisfaction by those immediately concerned goes without saying. Of course, it must not be supposed tha tthe document in question is incapable of further improvement, neither should it be thought that it contains all that is desirable in so far as the natives are concerned. This view is shared by members of the Committee themselves. In the course of their enquiry they must have been impressed with the seriousness of the whole position and with the manner in which the policy of drift has been constantly and persistently followed by the Johannesburg Municipality in its government of the natives. The Council, therefore, must be congratulated on its decision to appoint a Committee to look into this important branch of its administration. It is, however, only the first step in the right direction which the people affected have so long wished for and expected. And for this we have good reason to be grateful. We sincerely trust the Council will appreciate the various points raised in the Report and that all recommendations made will be favourably considered.

We do not, this time, propose to deal with the Report until our people shall have had little time to see it and form an opinion. There are few things that are not easily understandable and which, perhaps, a little reflection and inquiry may cause them to appear in quite a new light. For instance, one would like to be clear as to the proposed Labour Bureaux and their administration; the presence of officials at Railway Stations to examine permits and pass or stop the female travellers; the relationship between the Bureaux, the Municipalities and the Native Affairs Dept. These are some of the points that would require explanation and careful handling if indeed an earnest desire exist to help the natives and win their confidence.

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THE STUTTERHEIM FARMERS AND THE NATIVE LAND ACT.

"Christian Express 10/1/15

Those who lightly entered upon the policy of segregation involving alienation of land will find much food for thought in the report of the meeting held by the Assessor of the Native Land Commission with the Stutterheim farmers at the end of August last. The Stutterheim Division falls back from the railway to the Great Kei River where it borders with the Transkeian Native Territories, and the right bank of the river is occupied by a mixed population, as is also the Isidenge area, while another district, that of Emgwali, is purely Native, and others are purely European. Its proximity to the Native territories, the suitability of the rough and broken but not entirely unfertile river slopes for peasant settlement, and the presence of a considerable Native population already in possession, have indicated a strip of the Stutterheim Division as well adapted for the settlement of Natives ousted from elsewhere. The Assessor has therefore been meeting with both the parties concerned to consult as to a demarcation and a dividing line, but apparently not with great success. The Natives appear to have replied that they prefer to have things remain as they are, and the Europeans have assumed an attitude of uncompromising opposition to any alienation of land from their own race.

The striking feature of the Stutterheim situation is, as we see it, not racial antipathy. No doubt that is present; but essentially it is a manifestation of the world-wide struggle between the conflicting interests of the rich and the poor, the haves and the have-nots. Racial feeling embitters the conflict, shall we say? or the poverty and backwardness of the Native peoples intensifies the racial feelings. It does not matter much which way we put it, if the two elements are recognised. In the Native Land Act the primary object was to provide against racial incompatibility and antipathy; but here at once when the Assessor comes face to face with actualities, he finds himself involved in the larger issue.

What the European farmers object to is worth noting. Mr. E. M. Warren urged that all landowners should have a say in regard to the whole district. In longer settled countries the introduction of small landholders is opposed as deleteriously affecting the amenities of a district, and the same demand is made that all the large landowners should be considered. Mr. Pell-Edmonds considered that the farmers were bound to protect the heritage of their children, evidently hankering after a policy that would secure the class benefits provided for by he laws of entail in ol[illegible] countries. At the [illegible]ei Mouth, he was told, Natives came openly [illegible]nd hunted on the farms twice or thrice a week. [illegible]hat was the sort of lawlessness which they [illegible]to expect from having Native farmers in their [illegible]st." This is certainly not a new form of ob[illegible]n to crofting settlements. Wherever there [illegible]mall farms in England, Scot[illegible]nd, or Ireland as [illegible]as in South Africa adjoining [illegible]arge preserved [illegible]erties there is poaching. In certain places t[illegible]ke the Island of Mull in Scotland, what wo[illegible]urently be Mr. Pell-Edm[illegible]d's policy has been ruthlessly applied. The cr[illegible]nd cottars have one by one been eliminated [illegible]. What has resulted? In the end the Government has found itself obliged to intervene and undertake the immensely difficult task of recreating and reinstating crofting and cottar communities. It was at length awakened to recognise that men were worth more to the State than game.

Mr. Warren went on to say for himself and the others, "Their feeling was that there should be no additional native areas..... Stutterheim was essentially a sheep farming district." How many Highland glens in Scotland have been swept clean of their Celtic population, the backbone of the British Army, to provide sheep farming districts! The keeping of sheep pays the individualist, the rearing of men does not concern him; but in the end the State must have a say in such a matter.

Mr. Whittal held that "Natives were very undesirable neighbours..... It was their (the farmers') duty to themselves to prevent Natives buying any more land." This also is a very familiar line of argument. The poor, whatever their race, are "very undesirable neighbours." The poor land-holders cannot afford to erect substantial fences; they can hardly prevent their cattle in times of scarcity from straying into the fields of their richer neighbours. Their families increase; they are apt to be in difficulties calling for compassion and assistance; their dwellings are unsightly; their fields weedy and badly cultivated; and their stock poorly bred and subject to disease. Yet their occupation of land gives them an aggravating independence, and a right to manage their own affairs, which may cover the keeping of idle sons at home given to poaching and not free from suspicion of sheep stealing, and the congregating of doubtful guests for social occasions. All that is an experience not confined to the Division of Stutterheim and its outspoken farmers. What a marvellous world we should live in if we were at liberty to interpret and apply as we pleased the beneficent doctrine of "our duty to ourselves"! But men are not so free. What social progress, not to say Christianity, demands of us, and will insist upon with the severest penalties, is the observation of our duty to others. "Ye have the poor with you always" observed the most thoughtful of the sons of men; there is no escaping responsibility for them.

It was left to the Rev. H. H. Markotter of the Berlin Missionary Society almost alone to put the case on its proper basis. "Why," he said, "should they not ask the Union Parliament to repeal the Act?.... Let them do away with segregation and leave Stutterheim to work out its own salvation." We ourselves believe in, and would maintain, the segregation which has naturally arisen and which is working for the good of both races; but the artificial segregation which is to mean for the Natives despoliation of opportunies, and is doomed to bring about a deepening poverty and hopelessness among their over-congested communities is in our judgment not only a crime but a profound mistake.

GERMANS HOPED TO MAKE S. AFRICAN WAR THAT OF WHITE MEN EXCLUSIVELY

This Fact Is Revealed in Recent Testimony at Courtmartial

Advertiser 2-24-14

(Correspondent The Associated Press)

BLOEMFONTEIN, SOUTH AFRICA, Feb.—German leaders in South Africa guiding the rebellion there against British rule—a rebellion now almost completely crushed—hoped to make it a "white man's war," both sides eliminating the native. That this was the desire of the Germans in Orange Free State was revealed by recent testimony at the court martial of the rebe Boer General Wessel Wessels, who surrendered in December and was placed on trial for high treason.

Early in the trial one of the chiefs of the Mopeli tribe in Orange Free State, called as a witness, produced a letter he said he had received from Wessels. The letter follows:

"We wish to wage a war of white against white, and, only in case the British should arm the coolies, would we count upon your then very welcome aid, as we are confident of victory over the British. We guarantee you your independence and the undisturbed possession of your country on condition that you remain quiet until we express a wish to the contrary.

"Understand us well. We wish to leave you and your people unmolested, and in return we desire you to maintain the same attitude towards our people. Disseminate these facts as far as possible in Basutoland especially the fact that we stand on the side of the German government and Emperor William, whose troops are advancing with artillery to meet us and to join hands with us."

UNREACHED IN AFRICA

Advertiser 7-4-14

The Edinburgh conference reports says that there are 119,000,000 people in Asia and Africa who are not even included in the plans of any missionary society on earth. There are many more millions—and no one knows accurately how many—who are included in plans which have not yet been carried out. In view of the facts presented it is probably a safe estimate to say that with the present forces in the field 500,000,000 people will pass out of this generation without having a fair chance to know Christ and His message of redemption, unless the church pours out a princely offering of lives and money and prayer to give them that opportunity. This is a stupendous task, a mighty challenge, a splendid inspiration.

DR. ABDURAHMAN'S REPLY.

Dr. Abdurahman has addressed the following letter to the *Diamond Fields Advertiser*, Kimberley:—

Sir,—

I have just had sent me by several friends copies of an open letter by Major F. H. P. Cresswell to Mr. Hay, giving what he calls "an absolute and unqualified denial" to a certain statement attributed to me, namely, that the Labour Party is in alliance with the Nationalist Party. In spite of that denial it is still a fact that Dr. Haggar withdrew from Stellenbosch, and gave the Nationalist candidate a clear field to fight Mr. Merriman, and I have positive proof that many Cape Coloured people have been asked by Nationalists to support Dr. Haggar for Newlands Constituency against the Unionist, Mr. Withinshaw. If this evidence does not satisfy Major Cresswell, then he is evidently hard to please.

Mr. Cresswell then goes on to say that I have been championing and am championing the cause of De Beers Consolidated of Kimberley, whom he styles my allies. I have no recollection of having ever mentioned one single word in favour of De Beers or any other Mining House. I have, however, very pleasant recollections of having, at the invitation of Coloured electors at the last general election, visited Kimberley and helped to secure the return of Mr. Oliver, and thus I assisted in keeping Mr. Trembath out of Parliament. If for those reasons I am to be called an ally of De Beers, well, then let it be so. If there are any other reasons which may be known to Major Cresswell, why I should be called an ally of De Beers, I feel sure that he will not hesitate to give a proof of his assertion to the Coloured people of Kimberley.

Major Cresswell further speaks of my having been made a catspaw of the Unionist Party so that the Mining Houses could "safeguard the importation of cheap indentured labour from East Africa and elsewhere to the detriment of the Union Natives, the civilised Coloured man, and the white worker." Evidently Major Cresswell has suddenly become quite solicitous of the welfare of the Union Native though during all his political career—which by the way, has always been directed towards the substitution of white labour for the Union Natives on the mines—he has shown that he is totally opposed to the employment of Union Native Labour and Cape Coloured labour on the Rand mines. But if by having supported such Unionists as Sir Thomas Smartt, Sir Bisset Berry, Advocate Alexander, Messrs. Oliver, D. M. Brown and Mr. Walton—who, by the way, was the first to put a tax on De Beers—if by having supported these men my action has been "to the detriment equally of the Union Native, and the civilised man and of the white worker, then Mr. Cresswell's expression is most inapplicable to my relations with the Unionists.

Mr. Cresswell also says that I was made a catspaw of the Transvaal Mining Houses when I endeavoured to obtain the deletion of the Colour Bar from the Mining Regulations in the Transvaal. The real object, he says, was to enable the mines to "use the cheap indentured Native at the cheap indentured pay, and so dispense with a number of men to whom civilised wages would have to be paid." Of course I did not consult Major Cresswell or his party before approaching Mr. Merriman to move the resolution in the House, but I had assured myself that Cape Coloured men would have been employed if the resolution were carried. Furthermore, Mr. Merriman himself, after enquiries, was perfectly satisfied that the intention of the mining Houses was not to put indentured Natives in the place of whites, but to give an opportunity to civilized Coloured men. But if the uncivilised Native is able to do the work which, according to the Regulations, may only be done by white men after having obtained certificates, then the work cannot be of a very highly skilled nature. For that would mean that the uncivilised Native can quickly acquire the skill adequate to the performance of work which it has taken our civilised white worker so many years to learn.

But, to give further proof that my allies (as Major Cresswell prefers to call the Unionists) were sincere in opening up the mines for the intelligent Coloured men, I will give one instance. Shortly after the debate on the Mining Regulations, I was approached by a secretary of one of the Rand mines, to send him twelve young Coloured men of good character to start work as miners with drilling machines at a wage of 12s. 6d. a day for the first six weeks. After that the men were to be put on piece work, and would be able to earn up to one sovereign a day. Perhaps even this will not satisfy Major Cresswell, and he will still contend, with his superior knowledge, that the mining houses aimed only at displacing whites by indentured labour.

"No," says Major Cresswell in conclusion Dr. Abdurahman, before talking about alliances which have no existence except in the imagination of himself and his Unionist friends, had better try to prove to the Coloured men what use his allies (the Unionists) and their policy are to the Coloured."

To that I answer as follows:—

(1) It was my allies, the Unionist Party, who passed the School Board Act when no Labour member yet sat in the Cape House of Assembly—an act which has made it possible for places like Cape Town, Port Elizabeth, and Kimberley to have public schools on the same basis as those for Europeans.

(2) It was my allies, the Unionist Party, that passed the Workmen's Compensation Act so that Coloured workmen in such Unionist constituencies as Cape Town, Port Elizabeth and Kimberley can to-day claim compensation in case of an accident.

(3) It was not my allies, but the enemy of the Coloured man, namely, the Labour Party, that kicked the Coloured man off the scaffold, and hounded him out of the carpenter's shop.

(4) It was not my allies, but our enemy the Labour Party, who as soon as they came into power in the Transvaal withheld supplies until Black workers were dismissed from the roads.

(5) It was not my allies but our enemy the Labour Party who, when I was over in England in 1906 to ask for the enfranchisement of the Coloured people simultaneously with the grant of responsible Government to the Transvaal, cabled to the Labour Party in England not to assist me.

(6) It is not my allies, but our enemy the Labour Party, that in the Transvaal have resolved to boycott all shopkeepers who employ Coloured labour.

(7) It is not in the Constitution of my allies but in that of the Labour Party in which the following are to be found:—

(a) No further extension of the Parliamentary Franchise to Kaffirs.

(b) Prohibition of squatting and Kaffir farming.

(c) That no proposal for the modification of the laws confining the franchise to Europeans should be considered until such time as our (the Labour Party's) policy is given effect to.

(d) That it is undesirable to admit Coloured persons to membership of the Party who have not given practical guarantees that they agree with the Party's policy of upholding and advancing white standards.

Finally, one cannot fail to notice the insincerity of all the Labourites' protestations of friendship towards the Coloured voters. In the so-called S.A. Labour Party Manifesto issued by the Labour Candidates in the Peninsula electorates, one of the necessary and desirable reforms that are being advocated is "Adult suffrage..... the extension to other Provinces of the Union of the franchise to all civilized men irrespective of race, creed, or colour, on the same basis as that now in force in the Cape Province." Now if ever there was a paragraph whose beginning and end were glaringly inconsistent, that is it. In the other Provinces of the Union the adult male white franchise already exists, as every one knows. How then can the franchise on the Cape basis be called an extension of the franchise in those Provinces? Do Major Creswell and his satellites of the Labour Party think of insisting on an educational and wage qualification for the franchise on the part of "all civilised men irrespective of race, creed or colour on the same basis as that now in force in the Cape Province." That would mean limitation, not extension, of the franchise for the whites, and I am confident that with all that brazen assurance the Labour leaders would not recommend that. I ask Coloured electors to consider not transitory promises made at election times, but the permanent policy as set out in the constitution of the Party. It is on that firm basis that I judge the Labourite, and I am, however reluctantly, forced to conclude that they are the greatest political enemies of the Coloured races of the Union.

AFRICAN NATIVES ASK ENGLAND FOR A CHANCE TO FIGHT FOR HER—REGARD IT AS AN HONOR ALTHOUGH ENGLAND [illegible] GRADES THEM IN THEIR [illegible]TIVE LAND.

(The London Dispatch)

Capetown, South Africa, Thursday. The native community today welcomed the native deputation which was recently in England in connection with the Natives' Land Act.

Mr. Saul Msane said the services of Indians, who were also Colored people, had been accepted, and he hoped the South African natives would be given a chance in the war. The proceedings concluded with the singing of the National Anthem.—Reuter's Special.

Our fighting men at work. See the Blatchford article (written in France) in Sunday's "Weekly Dispatch."

AMERICAN NEGRO IS CHARGED WITH TAKING PART IN REBELLION

LONDON, April 29—The British government has taken official cognizance of charges that an American negro parson named Booth, connected with the Seventh Day Adventists, played a part in the recent uprising among the natives in Nyassaland, British Central Africa.

Colonial Secretary Harcourt was asked in the House of Commons today "whether any means can be adopted to prevent this person and his American negro supporters from propagating their doctrines in the British protectorate."

The Colonial Secretary said:

"Steps are now being taken to meet the situation."

CHIEF SAM RETIRES.

M. P. Liddell, of Wewoka, Okla., president of the emigrating [illegible] another Chief Sam [illegible]time, writes J. T. Hill as follows:

Wewoka, Okla., Dec. 20, 1914. "A cable from Chief Sam reached here the 20th inst. as follows: 'In Africa. All well and overjoyed.' Signed: Chief Sam.'"

W. A. Davis, representing Chief Sam, is expected to speak in Oak Cliff Sunday evening at 3:30 o'clock at Elizabeth Chapel C. M. E. Church on East Tenth street.

Africa – 1915
Current

The Native Question in South Africa.

BEFORE leaving South Africa last summer Lord Gladstone made a notable statement on the gravity of the Native question in a speech at Pretoria, in which, after referring to the deterioration in the Native character and the increase of crime, he is reported by the *Transvaal Leader* to have said :—

"We have got to remember that Natives are being educated, that they are much more interested now than they ever were before in the public affairs of South Africa, and they are themselves developing what, after all, are quite reasonable aspirations. But we find outside these aspirations, and away from their homes outside the compounds, they are being gradually corrupted. The process is going on, and though it may take some time, it is going on. I say it will be a sad day for South Africa if the Native loses his own self-respect, without anything in its place. Gentlemen, you know what I say is true, and on top of it all there is among the Natives undoubtedly the growing distrust of the white man. That is the formidable danger, and I sometimes wish that all white men would study the black men as the black men are studying the white men at this time. It will not do to say, 'He is just a Native.' Native as he is, he thinks and he feels ; and not only that, but he observes the white man and his methods, and he quite understands what the white man says to him. I am not going into this question ; I only wish to say a very few words about it. You are not going to settle the Native question by legislation. Legislation may be necessary now, but that will not be the final solution to the Native question. After all, all the white people are responsible for the Natives. They cannot get beyond that. The Natives do most of the manual labour of the country, and one is bound to ask oneself the question : Are these men fairly and properly paid ? Are they given a true equivalent for the money they earn, and which is taken from them in taxation ? Are they treated by the white men as men, with justice and sufficient consideration ? Now, it is not questioned that the Native should be able to count on justice in a court of law. He gets that. I do not know that any complaint has been made on behalf of a Native except in a particular individual case—no general complaint has been made of injustice in the administration of the law by South African courts. But the matter does not end there. What we want to see is that every member of the white community should know he is responsible to the Native, and treat him with every consideration and absolute justice. Well, gentlemen, every thinking man knows what I have said is true ; but, unfortunately, there are so many who neither think nor know about these things, and I feel, after the large experience I have had in four years, not so much my own observation, but the opportunities I had of meeting trained, skilled administrators of Native affairs in all parts of South Africa, it is on that account I feel I cannot leave South Africa without recording my deep conviction of the urgency and gravity of this question in South Africa."

South African Native Deputation.

THE native delegates who came to this country to appeal to the Government against the operation of the Native Land Act, after failing to obtain satisfaction from their interview with the Secretary of State for the Colonies, issued an appeal to Members of Parliament and the public, stating their case and the urgent need for some public action in their support. This was done with the approval of our Society, and the delegates were given the opportunity of laying their case before our Parliamentary Committee. A report will be found below of the debate in the House of Commons, and of the speeches there made by Sir A. Spicer and Mr. Percy Alden. When the great events of the end of July occurred and the European war began, it was felt that it was futile for the delegates to remain longer in this country than was absolutely necessary, and arrangements were made for their return as soon as this became possible. While we profoundly regret the failure of the delegates to obtain any satisfaction from the British Government, we are glad to know that their statement of their case aroused much interest and sympathy among those to whom they spoke at public and other gatherings, and but for the sudden interruption of their plans by the war they would have been able to accomplish much more in this direction in different parts of the country.

South African Native National Congress.

THE Annual Meeting of the South African Native National Congress will be held at Newcastle, Natal, on the 30th. and 31st. July, and 1st. 2nd and 3rd August 1915 for transacting the following business :—

A. The Financial Report.
B. The Amendment of the Constitution.
C. The Election of New Officers.
D. Other Matters of Public Importance.

Directions.

The Provincial Congresses, District Branches, and local bodies are requested to observe the undermentioned directions for the conduct and quick despatch of business :—

1 CONSTITUTION : All Notices of proposed amendments to the Constitution must be sent in writing through members of the Executive Committee of the National Congress to the General Secretary at least within four weeks after the publication of this notice.

2 NOMINATIONS (a) All nominations of officers must be made by members of the Executive Cemmittee of the National Congress in each Province. (b) Members of the Committee may make one but not more than two nominations in each office. (c) Nominations when received will be published under the hand of the General Secretary.

3. OFFICERS TO BE ELECTED ARE :—

1 President.
2. Treasurer.
3, Vice-Presidents (4).
3a. The undermentioned Territories are asked to make nominations of Vice-Presidents, two in each, to represent them in the Lower House of the National Congress : viz :— Basutoland, Swaziland, Transkei and Bechuanaland.
4. General Secretary.
5. Correspondindg Secretary.
6. Treasury Committee.

4 VOTING : Members of the Executive Committee and duly accredited delegates and enrolled members only will be entitled to vote for Officers.

5 MEMBERSHIP FEES : (a) All persons are requested to enrol and pay their membership fees for the National Congress. (b) All delegates for the Congress must bring with them and submit to the General Secretary of the National Congress, before the meeting, the Roll of members who have elected them and showing that they have paid their membership fees. (c) Delegates elected by persons who have not paid their membership fees will not be entitled to vote in the meetings.

6 COLLECTION OF MEMBERSHIP FEES : (a) All District and local branches are requested to enrol members in their respective localities, and to receive their fees. (b) Monies received by way of membership fees should be transmitted to the Treasurers of the Provincial Congresses who will account and pay same to the Treasurer of the National Congress. (c) Names of persons

AFRICANS AND THE WAR

According to information received by the Church Missionary Society, the bishop of Sierra Leone wrote that the German prisoners of war who were brought to Freetown on board the "Professor Woermann" were still there and that he had done some visiting among them. They seemed to be very contented. The bishop found it "terribly hard to understand their point of view; their ideas of war seem to be so utterly different from ours." He reported that the people in Freetown and other districts met daily to pray for British victory. For example, the bishop had recently passed through the village of Waterloo (some eighteen miles from Freetown) and found that daily meetings for prayer were held and that once a week the African pastor read a summary of the telegrams about the progress of the war. Liberal contributions were being made to the war funds. The people in quite a small village on the Bullom Shore sent L5-5s. Mohammedans in Freetown also sent considerable contributions and held meetings for prayer.

From Ibadan, a large township in southern Nigeria, a C. M. S. missionary writes that the Mohammedans there are remarkably loyal. "Prayers are offered in the mosques for the success of our arms." The Mohammedans also show an exceedingly friendly spirit towards the Christians.

Famous African Worker Dies in Maryland Home

WASHINGTON, July 14.—Richard D. Mohun, one of the few surviving comrades of Baron Dhanis, in development of the Belgian Kongo, and the last white survivor of the party which connected the east and west coasts of the Dark Continent by telegraph, died yesterday at Royal Oak, Md., from wounds received in twenty years service in Africa. News of his death was received here today.

For his work in the Kongo, Mr. Mohun had been decorated by England, France and Belgium. The Sultan of Zanzibar decorated him for his work as intermediary with the British force which took that country. He had done much to break up Arab slave traffic and has helped break up cannibalism. He went to Africa twenty years ago as commercial agent of the United States in the Kongo and made his life work on the Dark Continent. Mr. Mohun was 50 years old.

AFRICAN UNION COMPANY PURCHASES 18,000 TREES

New York, July 15 (Special).—It is reported that the African Union Company, an importing company composed of Africa business men, has purchased 18,000 mahogany trees in Liberia. These trees will be sold to American manufacturers at a cost estimated to be several million dollars. Mr. Joseph L. Jones of Cincinnati, Ohio, is the secretary.

who have paid their membership fees must be sent to the General Secretary for enrolment. (d) Upon the receipt of the list of members and on approval by the Provincial Treasurers, membership cards will be given to members.

7 MOTIONS AND RESOLUTIONS: Notices of motions and resolutions must be sent in writing to the General Secretary at least four weeks after the publication of this notice.

8 ACCOMMODATION OF DELEGATES: Delegates and members intending to attend the meeting should at least not later than July 20th, send their names to the General Secretary, stating the time of their arrival at Newcastle Station. No place of accommodation will be found for any person who has not sent his name on or before that date.

(Sgd.) JOHN L. DUBE President,
Ohlange, Phœnix, Natal.
(Sgd.) R. V. SELOPE THEMA, General Secretary,
7 Franks Chambers, Eloff Street,
Johannesburg.

A European onstable ined £10 for assualting a Native.

Abantu-Batho. 7-8-16

"A BELIEVER IN HANDLING NATIVES WITH A STRONG HAND."

We learn from the European Press that a European Constable appeared before Mr. Devitt in "C" Court to answer a charge of assaulting a Native named John. Mr. Benson, who appeared for the defendant, after Dr. Godfrey's evindence on behalf of John withdrew the plea of not guilty and submitted that of guilty. It is alleged that defendant told the Court that he was a Dutchman and thereforebelieved in handling the Natives with a strong hand and that he was a Free Stater and had very little to do with the "Kafirs," all he knew was that they (the Kafirs) had a black skin.

It is strange that a man in the Government service should utter such words as uttered by the constable in question. It shows how little some white people care to know the Native. If we remember well, it was Lord Gladstone who, before his departure from this country, advised the European community to study and know the Native as the Natives study and know the whitemen. We must really express our surprise to find that in spite of such advice there are people who are still ignorant of the Native.

Is is, however, rather difficult for us to discover what the Constable really meant by this statement. Whether he meant that because the Law of the country refuses to recognise the Native as a citizen, he therefore did not know that he (the Native) was entitled to be treated as a human being, or he was really ignorant of the humanity of the Native except the blackness of his skin, is a question for Lawyers. Such individuals should be educated on public matters before enteriny any Government Sorvice. It is surprising that a man whose duty is to deal with the Natives should not know anything about them beyond the blackness of their skin. He is just like an illelerate man who does not know that beyond the horizon there are lands inhabited by people just like himself, and who only think that the horizon is the end of the Earth.

We may also add that Constable Adrian Smit is not the one "believer" handling Natives with a strong hand, nor is he the only Free Stater who know nothing about the Kafirs" except their black skin; there are many such "believers" who, like, Adrian Smit, take advantage of the instructions given them, in order to kick and assault Natives On Sundays many such believers are to be seen in the vicinity of Native Churches bullying and kicking the Natives. We wish to express our hope that all believers in this doctrine of dealing with the Natives in a strong hand will, after Mr. Devitts impartial remarks learn that the Native is as much entitled to protection as any whiteman and give up their tenacious adherence to this pernicious doctrine.

Wives of Exempted Natives.

Abantu-Batho 7/8/16

It was recently reported to us that a certain wife of an Exempted Native was warned by the authorities against residing in town without a Permit from the Municipality. The husband, we are told, explained that the woman was his legal wife, but to no purpose. Apparently the Police take an advantage of the fact that there is no provision made with regard to Exempted Natives wives in the Coloured Exemption Ordinance, 1903. Assuming that this is the case, we would like to point out that when this Ordinance was proclaimed Native women in the Transvaal did not come under any Pass Law whatever, and as the purport of the Ordinance was principally to exempt respectable Natives from the operation the Pass Laws, it was absolutely unnecessary to make a provision for women in the said Ordinance. It must, therefore be remembered that Native women are apparently exempt from the Pass Laws. However, this is not our point. We are only, at present, concerned with Permits relating to the residence of Exempted Natives wives in Town.

It is a well—known fact that an Exempted Native does not need a Permit to reside in Town. He is at liberty to live there or in a Location. We cannot, therefore understand why his legal wife cannot live with him wherever he chooses to live. She has, we hold, by virtue of her being legally married to him the right to stay with him. The divine law enacts that a man and a woman after their marriage are no longer to be looked upon as individuals but as one. Even the Law,— human law—does not allow a man to be separated from his wife without any cause. Consequently, it is beyond our ocmprehention that a woman who has been legally married under civil Law—the law of the country,—should have no right to live in a house and at a place which her husband has provided for her. Simply because he is a Native.

We hold that marriage certificate should protect wives of Exempted Natives from molestation by the Police. It serves no good purpose adding more difficulties to the Native Problem, so-called. It stands to reason that a woman moves and lives in that sphere in which it has been the lot of her husband to live. Surely a wife of a naturalised subject of our King does not need to be naturalised herself. With the naturalisation of her husband she becomes the subject of the King. A woman by virtue of marriage loses her own familys name, and is called after that of her husband. A woman by virtue of marriage also becomes the subject of a country of weich her husband is the subject. We fail to see, therefore, why the wives of men who have sworn, before a Justice of the Peace, an allegiance to the King, and whose marriages have been legally solemnised by servants of the Crown should not be entitled to the privileges enjoyed by their husbands.

Housing Natives.

Abantu Batho 7/8/16

As we remarked in our last issue that the subject of housing Natives in Johannesburg was occupying the minds of broad minded men in this city, we propose to continue the subject in order to acquaint the public with the opinion of those mostly affected, and to acquaint our people also with the state of affairs.

To show that the Natives feel the necessity of better housing, a resolution was passed in a Native meeting held at Doornfontein on April 28th last, drawing the attention of the Johannesburg Municipality to the deplorable conditions under which the Natives are at present living. Consequently we hold that we shall not be wrong in asserting that we voice the opinion of the Johannesburg Natives, when we say that the authorities should provide suitable sites in the vicinity of Johannesburg, for Native Townships: where the Natives will have the right of buying stands for permanent settlement. We must confess at the outset that we are completely against the idea of compounding Natives, and of separating the unmarried from the married. The System of compounding Natives, we are afraid, will only create a problem which the authorities will sooner or later be called upon to solve. When the Native Location was removed from Johannesburg to Nancefield, people thought that they had solved the Slum Problem; but alas! the distance to Nancefield and the unsuitability of the place —being a SEWERAGE farm—have been the cause of the slums which are now a disgrace and a blot on the history of Johannesburg. We cannot see how the Municipality can compound Natives or separate those that are not married from those that are married without encountering opposition from the Natives themselves.

Besides the compound system rouses in us a feeling of suspicion that the intention of the whiteman is to keep the Natives in a perpetual state of serfdom. However we are confident that the authorities will not do anything without effectually getting what the Natives want. The Natives are citizens of this country and as such they must be consulted in matters affecting them. If the white people really wish to succeed in building-up South Africa as a part of the British Empire, they must learn to make the Native a respectable and good citizens by encouraging them to live a civilised life. This can only be effected by encouraging them to live in Township, rather than in compound, which system is worst than a kraal system.

We must again express our appreciation of the attitude, which the Mayor of this City and some gentlemen whose names appeared in our last issue have taken in this matter; and we hope that this example will be followed by many not only in this matter but in all matters affecting the natives. It will be remembered that the friendly feeling which the Mayor has towards the Natives was shown last year at Pietersburg in his opposing the famous resolution from Germiston that Natives should be allowed to drive motor cars. We sincerely hope that the Mayor and our white friends will not be contended until the Natives live a better and a civilised life.

Africa - 1915

Current

The Marriage Question in West Africa.

African mail 5/11/15

The marriage question is ever perennial among us. It is one of the general topics that gathers freshness always and gives our men something to think about. We believe that conditions are working in our midst for the adoption of monogamy, but the Christian religion, in our opinion, exercises very little influence in this connection. It seems to us that economic pressure of living is driving men to abandon the accumulation of wives, who act as drains on their resources. The superfluous wives of natives of the coast towns are luxuries, and very expensive ones at that, and the mere man of the coast town, in our observation, is shewing a wise circumspection in the matter of the accumulation of wives, whose main idea is to "broke their husbands down" as the Sierra Leonean puts it.

The process is just beginning. It will perhaps be better if it has arisen from a feeling of strong religious conviction, but it is there, and that is what we have to note. Things are different in places up-country among natives not yet brought under the bewildering meshes of the strenuous civilisation of the coast towns. In up-country places wives are still helpmates, and conditions of living are such that men are happy and contented in their bliss of ignorance, says the *Gold Coast Leader*.

We of the coast towns are going through the mill of this great social question as other races before us have gone, but we doubt if we shall arrive at the same conclusion of rigorous and hypocritical monogamy as the European has done, who as a general rule, keeps one wife for social conveniences whom he professes to love and to cherish and whose children he cares for, whilst he makes playthings of his paramours and gives no countenance to the children of his loins born out of wedlock.

The African monogamous system, which we firmly believe is being evolved, will be more broad-minded than the European monogamous system, larger, fuller, more tolerant, more charitable and more Christian-like than the monogamy of the Christian churches which White missionaries, whose work among us appears to be an abstraction and who cherish no love or even genuine liking for the people whom they profess to Christianise and make God's children, preach in season and out of season as the only form of union between man and woman that God approves.

One phase of this marriage question was discussed by Kwesi Fenyi Fenyi of Appolonia in one of our recent issues. Kwesi complained of the heavy marriage expense which young men in the Appolonia district have to undergo. The complaint is not confined to the Appolonia district alone. It exists in many other districts of the colony. Says Kwesi Fenyi Fenyi: "If we deliberate how low marriage expense is in some countries and how exorbitant ours is, one can very well perceive that we Appolonians are under great burden indeed. One thing that embarrasses me most is that no matter how old a woman may be in the land of Appolonia the marriage expense on her is as heavy as that on a young woman. This demonstrates the inappropriateness of the present order, which is a colossal incitement to our women, young and old, to tantalise us in marriage life.

"Now" concludes Kwesi, "in view of our marriage custom, does it not seem utterly suicidal and vulgar for a young man to overburden himself unprofitably at this troublous time? We fervently hope that the educated natives of Beym and Attuaboe will unhesitatingly shew forth their patriotism by approaching our two Amanhene on this grave problem and never trifle with matters so important and momentous." Which, in our opinion, is very useful advice.

NATIVES AND WHAT WE MIGHT MAKE OF THEM.

Christian Express 10/11/15

Anyone travelling in South Africa must notice the different classes of Natives. There is the educated, neatly dressed, clean native. He may be seen travelling by train and his behaviour is quiet and inoffensive. He is usually a working man. Teachers, shop boys, office boys, hote boys, message boys come from this class. Then there is the country location native; he lives by ploughing and stock farming on a small scale. Hundreds of men and women crowd these locations. With their primitive methods of agriculture they have neither land enough nor pasture enough to support themselves and so they live in a state of cronic debt. While they still owe to one trader they deal with another as long as he allows them credit then change to a third, always with the burden of back debts to weigh them down. Hence they make little or no progress. Still there are many good, hard-working men and women on the locations. Most of the women look neat in their dark blue dresses and white aprons. The Town Native is the worst of all—men, women, and children are alike. No real progress is there, but a steady deteriorating day by day. The Red Kaffir is the most picturesque and happy-go-lucky of all. Let him dance and laugh and sing, and he is as happy as if all the world belonged to him.

People are fond of saying that "Education is to blame for all the evils so common among the Natives." In a limited sense this may be true. When only book learning is given we are educating them to spend but not to *earn*. Dress is the great thing to the school Kafir and shopkeepers press their goods on them, give them credit, and offer them the opportunity of paying by instalment. All this means spending; but when is the *earning* to be learned? It is a difficult lesson to teach so long as the spending is made so easy. Those who learn trades earn well and spend well; they are a decided asset to the country, lads who have learned carpentry, shoemaking, building, often do well. We have taught them to earn before they spend, so the country is the better off for having them.

But there are hundreds, even thousands of young men and women who loaf about sponging on relatives. Were these taught trades, they might become an all round blessing to sunny Africa. Why should we depend on other countries for all that we wear, and much that we use, when we could produce and manufacture so much of it ourselves?

Would it not be possible to teach the native girls and women to weave? Why should South Africa send her wool overseas to have it returned in the shape of shoddy, or secondhand, garments for which high prices have to be paid to cover expenses of land and ocean transport out and home again as well as manufacturers' and middlemen's profits? At St. Cuthbert's, Tsolo, good work is being done on a small scale in this direction. The natives have an aptitude for weaving. They weave useful baskets with their hands, very cleverly and quickly, they make quite wearable hats, they plait skeins of grass rope for thatching, they weave natty straw trays to catch the falling mealies or corn as they grind them on their grindstone. If the women and girls could be given useful employment along these lines it would change the outlook of the country. The mines and public works provide work for thousands of men and boys. Weaving would do the same for thousands of girls and women. We could use our own wool, save freightage, and get more substantial results both in material made and money kept in the country.

Then when the cotton experts have settled when, where, and how to cultivate cotton, we would make our own sheetings, calicoes, etc; and surely South Africans would patronize the products of their own land.

If instead of agitating and quarrelling over the Inter-State College which will benefit only a few, we were thinking and planning more for industrial schools for the girls and boys we would give the country a decided impetus and improve the standard of the natives immensely.

Of course many Europeans do not think the native should be anything but a servant, and expect him to be all virtue and no vice. A lady said, "Leave the native alone and he is all right but the missionaries put ideas into his head which make him impossible. He was created to be a servant and makes a capital one if not educated, then *why spoil good material?*"

Another person calling herself a lady saw a native missionary on one of the railway stations talking quietly to some of his countrymen. He was neatly dressed, and scrupulously clean. In a loud aggressive voice the "lady" demanded of a fellow traveller, "What makes these things dress like that? they have no right to ape the gentleman." There was no aping the gentleman in the way the missionary raised his hat and turned his back on the lady; only a dignified courtesy was there which made one feel ashamed of being a European at the moment. The man might have asked the same question regarding the attire of the "lady" for she was scant of skirt, both in length and breadth, there was a lavish display of arm and chest, and perhaps some colouring that was not quite natural on her cheeks; but had he dared to ask such a question there would have been an uproar, the "Black Perial" would have been trotted out, the native ostracised, and the talk would have been endless. The Native had he answered back in kind would have been inexcusable, the woman being a white "lady" needed no other excuse! This is the spirit we need to get rid of. If we have a fruit tree in our garden we do our our best to nourish and improve it, and it repays our efforts by yielding more fruit and so serving us better. So should it be with the Native, if we do our best for him, making him a useful, earning man, we are not only helping him, but we are helping ourselves and our country—indeed we are benefiting ourselves, the country and the Native all at the same time. By foolish shilly shallying we may put off the time for it, but the Native problem *must* be faced sooner or later. If faced in an unselfish, broad-minded way then the solution is simple. "One fold, one Shepherd," serving the Shepherd, led by Him, there will be no problem to solve on either side.

J. E. B.

Milwaukee Wis
Living Church
JAN 22 1916

OUR ONLY CHURCH SCHOOL FOR COLORED GIRLS

To the Editor of The Living Church:

I DESIRE to use a little space of your valuable paper in the interest of Hoffman-St. Mary's Industrial Institute. The Bishop and Archdeacon are putting forth special efforts to concern Churchmen in the religious and industrial education of colored girls in keeping with the ideals and standards of the Episcopal Church. Some years ago the colored people in this diocese asked for a school *exclusively* for girls, and the Church made an encouraging attempt to establish such a school. The effort was first made in Nashville, and some success followed this endeavor, but in order to help the colored girls who needed most the influence and teaching of the Church the Bishop moved the school from Nashville to Tipton county near Keeling, about thirty-seven miles from Memphis.

After paying cash for one hundred acres of beautiful and well situated farm land on the Louisville & Nashville Railway, the Bishop was only able to finish half the unpretentious frame building. The school is in the "Black Belt" of the South, with every opportunity and possibility for success and usefulness. There are within a radius of fifty miles of the institution more than 150,000 negroes, and the opportunity for the proper religious and vocational training of these people is extremely limited. The people of the community are intensely interested in our Church school, and do what they can to help us, but they are, as you must know, very poor and need the assistance that the Church people in every section of the country can give to help them in right Christian living.

Hoffman-St. Mary's Industrial Institute is the only Church school in the South exclusively for the Christian uplift of colored *womanhood*, and the success of the school should appeal to the generosity of benevolent Church people. It takes more than mere sympathy, good-will, and non-participating interest to enable us to make Hoffman-St. Mary's Industrial Institute a real help and blessing to these 150,000 colored people, who are to be greatly pitied. Much has been done for the education of the colored boy, but little for the colored girl apart from the boy. This is an appeal for the girl who is to be the woman of to-morrow; and without true womanhood, dignity of character, industrious habits based on Christian ideals, and *the Faith*, we cannot hope for much that is enduring of the future generations of the colored people.

The pressing needs of the school, without which it is handicapped and we are not able to do good and efficient work, are $3,000 to finish the present building; $50 for a cow; $300 to build a room for laundry purposes; $75 for a small gasoline engine; $200 for a horse and wagon; scholarships at $50 each; and funds for out-buildings. These gifts could be made as memorials. We appeal for the girl. Give her a real chance in the race of life. We would be glad to receive articles for the mission shop of the school. We are only asking for the fragments, and pray that this message may reach our Church people who want to help a work of this kind.

The Bishop or Archdeacon will receive donations and gifts for Hoffman-St. Mary's Industrial Institute and will acknowledge the same. The donors will be informed during the year of the progress that is being made.

"Mr. Demby has been engaged in this work in Tennessee for more than eight years, and has demonstrated both his efficiency and unselfish devotion. . . . I sincerely trust that Archdeacon Demby's appeals for the support of the work will meet with kind and generous response."

For definite information of the school write the Archdeacon.

E. THOMAS DEMBY,

Archdeacon of the Colored Work of the Diocese of Tennessee.

P. O. Box 5, Keeling, Tenn., January 10, 1916.

The S. B. Thomas Agricultural Academy.

"THE trustees of the S. B. Thomas Estate have great pleasure to announce that the above institution, which has been in building for some considerable time, has now been completed, and they propose that it shall be opened to commence operations shortly. The trustees are in great hopes that the existence of this institution, so generously endowed by the late S. B. Thomas for the agricultural development of the colony, will meet a wide-felt want.

"The college, mainly intended for male natives of the colony, is to be conducted in such a manner as to secure in due course locally an institution as useful and efficient as any of its kind in England or America. The trustees are engaging the services of an experienced teacher of theoretical and practical agriculture from the United States of America as the principal of the college, and he is expected to arrive in Freetown, Sierra Leone, shortly, to organise the college and arrange the courses of instruction, which will include land cultivation, the chemistry of the soil, botany, the raising of economic plants and preparation of economic products, the raising of cattle and poultry, the introduction and use of labour-saving appliances, and other allied subjects."

So runs a notice in a recent issue of the *Sierra Leone Weekly News*. Mr. S. B. Thomas was a wealthy Sierra Leonean, who died a few years ago leaving a large sum of money for the founding and endowment of an agricultural college. A number of gentlemen were appointed trustees of the fund, and the college is under the patronage of the Sierra Leone Government. Several Government scholarships have been promised, and a number of Foundation scholarships have also been offered by the trustees. Paying students from Sierra Leone and elsewhere will be received either as resident or non-resident students, aud a hearty support of the college by the public of Sierra Leone and abroad is solicited.

The age of a student at admission, it is notified, is to be not under 18 years, and the standard of attainment is equivalent to what used to be known as the sixth or seventh standard of the Sierra Leone Elementary School Curriculum. The fees are £30 for resident and £10 for non-resident students per annum, payable in terminal instalments as shall be arranged. For further information application is to be made to the Secretary, S. B. Thomas Estate Office, 34, Rawdon Street, Sierra Leone.

German Treatment of Native Races.

THE following correspondence has passed between the Anti-Slavery and Aborigines' Protection Society and the Secretary of State for the Colonies on this subject:

51, Denison House,
Vauxhall Bridge Road, S.W.

The Rt. Hon. Andrew Bonar Law, M.P.,
His Majesty's Principal Secretary of State
for the Colonies.

SIR,—The Committee of this Society begs to draw your attention to certain allegations which have frequently been made with reference to the treatment of native races in territories until recently under the administration of the German Government.

We do not here refer merely to the numerous and persistent allegations of harsh and brutal treatment of the natives in German South-West Africa and Togoland, which we have no doubt will be reversed under the present British Administration, but we desire primarily to bring to your notice the allegation commonly made that the labour supply for private plantation enterprise has been forced by the administrative authorities, and thus many plantations have been, and presumably not a few still are, staffed by forced labour. We beg to remind you that this practice is totally alien to British colonial tradition. Moreover, Sir Edward Grey, Mr. Harcourt, and the Earl of Cromer have all subscribed to the doctrine that forced labour for private profit is slavery.

Our Committee trusts and believes that you will share with the members of this Society the opinion that British occupation of territories hitherto under foreign control should carry with it an early liberation of any labourers found to have been secured in the interests of private profit either by fraud or force.

We have reason to fear that this system has found full and definite expression in the Ambas Bay and Duala regions in the Cameroons; to a lesser degree, probably, in German South-West Africa and Togoland. It is, we believe, within the knowledge of the Colonial Office that this system is widely prevalent in German East Africa.

Our Committee greatly regrets that there appears now to be little doubt that King Mango Bell, and with him a large number of native chiefs in the Cameroons, have been executed by German authority, and, so far as we are aware, these executions have been deliberately carried out upon any flimsy pretext, in some cases none whatever beyond the whim of petty officials.

It would also seem desirable to enquire into the treatment which has been extended to British native subjects in the territories under German control.

His Majesty's Government is aware that considerable numbers of these have been encouraged to enter German colonies, and we have only to mention the regrettable incident at Wilhemsthal to demonstrate what may have happened to many of his Majesty's loyal subjects.

Our Committee fully recognises the large and heavy responsibility resting upon the officials of the Colonial Office at this time, but we are not without hope that his Majesty's Government may find it possible to institute some enquiry into these important questions. The Society would gladly render any assistance within its power in such an enquiry, feeling sure that the relief which such an enquiry would ultimately provide for some thousands of Africans could not fail to strengthen the existing loyalty to and affection for the British Crown by some millions of the African race.

We have the honour to be, Sir,
Your most obedient, humble servants,
(*Sgd.*) TRAVERS BUXTON, *Secretary*,
JOHN H. HARRIS, *Organising Secretary*.

The Secretary,
Anti-Slavery and Aborigines' Protection Society.

Sir,—I am directed by Mr. Secretary Bonar Law to acknowledge the receipt of your letter of 6th July, and to state that he has no doubt that, in the administration of German territories now in the military occupation of his Majesty's forces, any practices of internal administration which may be repugnant to British methods will not be allowed to continue.

I am, Sir, your obedient servant,
(*Sgd.*) H. J. READ,